

THE

SPIRIT OF MISSIONS

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ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, JANUARY 8TH, 1895.

—The following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Scarborough, Peterkin and Starkey; the Rev. Drs. Smith, Satterlee, Shipman, Applegate, Greer, Anstice and Christian; and Messrs. Vanderbilt, Low, King, Mills, Whitlock, Chauncey, Marvin and Brown. Of the *ex-officio* members the Right Rev. Drs. Huntington and Wells were present.

—The deaths were announced of the Right Rev. Dr. W. B. W. Howe and the Right Rev. Dr. D. B. Knickerbacker, *ex-officio* members, and of Mr. Lemuel Coffin, the senior lay member. The Vice-President addressed the Board, making reference to the life and work of each of these departed members. By resolution a committee consisting of the Right Rev. Dr. Scarborough, the Rev. Dr. George Williamson Smith and the Hon. John A. King were appointed to prepare a minute to be spread upon the records. The minute appears upon another page.

—In response to a communication from the Presiding Bishop the following resolution was adopted:

“*Resolved*: That the Rev. Henry Forrester, nominated by the Presiding Bishop, be appointed under the resolution of the Board of Missions as the clergyman of this Church to whom for the year 1895 shall be assigned the duty of counselling and guiding the work of those Presbyters and readers in Mexico who have asked for the fostering care of this Church to be extended to them as a mission, provided that this Board is not responsible for his salary unless from funds especially contributed for Mexico.”

In order that the appointment might take effect immediately a member of the Board pledged whatever might be lacking at the close of the year of the Rev. Mr. Forrester’s salary.

—A further communication was received from the Presiding Bishop, under date of Middletown, Connecticut, January 7th, announcing to the Board that he had appointed, under the provisions of Title I., Canon 19, the Right Rev. Dr. William Morris Barker to the charge of the vacant Missionary Jurisdiction of Western Colorado until further order should be taken.

—Seven of the Domestic Bishops having missionary work under their jurisdiction advised the Board as to their wishes with respect to sundry appointments of missionaries, etc., and the Board gave its formal approval where asked.

—Letters were presented from Bishops Schereschewsky and Williams, from Bishops Graves and McKim, and from a number of the missionaries in China and Japan. Bishop Graves wrote that there had been no actual danger to our missionaries in consequence of the Chinese-Japanese war and that the work had gone on as usual. Precautions had been taken at Hankow, in case of an alarm. The Bishop said that if there were any real necessity he would recall our workers to places of safety and, in the absence of a cable

dispatch, friends in America might take it for granted that all was well with them. They had succeeded in purchasing the plot of land adjoining our St. John's College property and forming the point of the peninsula on which it stands. It was likely to be devoted to objectionable uses and, after long negotiation, was secured at a moderate price—1,500 taels. From Bishop McKim it was learned that a change has been made in the Japanese passport system, which will make evangelistic work in the interior much easier. The general convocation of the Japan mission was held in the week which ended November 24th. Delegates were elected to the General Convention, who were instructed to use every possible means toward securing an additional Bishop for the work of the American Church in Japan, and an appeal—which is printed on another page—was issued to the Church in the United States for a re-enforcement of eleven clerical missionaries. The Board appropriated \$2,098 to cover the cost of the necessary repairs to the buildings in Tokyo, other than St. Paul's College, damaged by the earthquake of last June.

—A communication was received from the Hon. Walter Q. Gresham, Secretary of State of the United States, in response to the Board's letter to him of last June with regard to the insecure tenure of real property outside of the foreign concessions in Japan, conveying the report of Mr. Dun, the American minister, to the effect that under the civil code, which has been adopted to come into force in 1896, it will be possible for the Society to obtain secure tenure of such property as is alluded to, and he advises the restraining from any attempt to change the existing conditions meanwhile.

—A personal letter was read to the Board, written by Mrs. M. R. Brierley to a friend, showing that because of the removal of the Rev. Mr. Shannon and the death of the lay-reader, Mr. J. J. Walters, she and Dr. Walrath were left with an interesting field of labor, with over 500 heathen, many Liberians, and 125 or 130 school children, without the ministrations of the Church. Mrs. Brierley believes that all could be brought into the Church if only the clergy at home would lay to heart St. Paul's questions in the fourteenth and fifteenth verses of the tenth chapter of Romans. This is coupled with an appeal: "Do try to get some clergyman to come; the work is so great." By reference to a recent letter of Bishop Ferguson's it was shown that a lay-reader would be at the station to continue the services very shortly after he wrote. In connection with this the Secretary was by resolution requested to make a condensed statement of the facts recited by Mrs. Brierley, together with an appeal for a clergyman to go to Cape Mount, for publication in all the Church papers.

—In response to an invitation received, a committee consisting of the Rev. Dr. Brown, the Rev. Mr. Brewster and Mr. Chauncey, were appointed to attend with the Secretaries a conference on Foreign Missions, to be held in the Church Missions House on February 14th, 1895, for the discussion of themes of practical importance in the management of Foreign missionary enterprises.

LEMUEL COFFIN.

THE Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, at its meeting held at the Church Missions House on the 8th of January, 1895, having been informed of the death, on the 4th instant, of Mr. Lemuel Coffin, its oldest lay member, the undersigned were appointed a committee to give expression to the feeling of the Board in its great loss of so valuable a member.

Mr. Coffin was elected into the Board of Missions, as a member of the former Foreign Committee, in March, 1864. He has been in constant attend-

ance at the meetings since that time, and by his gifts and presence has done much to further the great work of missions both at home and abroad.

Mr. Coffin was highly esteemed as a man at the head of large business interests ; he was known as one of the foremost laymen in his diocese, representing it for many years in the General Convention, and was intimately associated with all the religious and charitable work in the city of Philadelphia and Diocese of Pennsylvania.

Modest in his bearing as a Christian gentleman, faithful in every position of trust, recognizing the stewardship of wealth, "he died in a good old age," greatly honored and beloved by all who had been associated with him.

JOHN SCARBOROUGH,
GEORGE WILLIAMSON SMITH, }
JOHN A. KING, } Committee.

THE LENTEN OFFERING.

IN this number of THE SPIRIT OF MISSIONS, in the QUARTERLY MESSAGE for January-March, which has been sent to all the clergy and subscribers to this magazine, and in THE YOUNG CHRISTIAN SOLDIER will be found letters from a very large number of the Bishops bearing messages of encouragement to the members of the Church in reference to missions at the beginning of the year. Many of these particularly mention the Lenten effort of the children looking to united contributions at Easter for the general missionary work. In doing this the Bishops but emphasize and reiterate the action of the Missionary Council recommending the general adoption of the plan ; these Lenten offerings being in addition to, and not a substitute for, contributions from the adult congregation.

It is earnestly to be wished that the Lenten Offering might be adopted in all parishes. Its success has been so great wherever tried as to demonstrate that if every Sunday-school should join in the effort the offering at Easter would far exceed the sum of \$100,000, which has been asked from the children for two years past. It is evident that very many of the Sunday-schools are enthusiastic in this work, and these will be ready to take it up with renewed zeal this year. All that is needed is that the rectors, superintendents, and teachers of the children should lead and encourage them, and that they be made to feel that the Church looks to them and relies upon them for this assistance.

It is of great importance to the children themselves that they should be so led and instructed, since it educates them to contribute systematically and to feel their responsibility for the work which the Church has undertaken, and at the same time teaches them more than they would otherwise be likely to learn concerning the great work of the Church at home and abroad.

The total amount realized last year from this source was \$58,108.58, or nearly \$18,000 less than for the previous Lent. This is perhaps hardly to be wondered at in view of the stringency of the times, and yet it was during the year the only marked falling off in the contributions. It is fervently to be hoped that the Lenten offerings this year may be at least as great as in 1893, whether that be accomplished by greater diligence or by an increase in the number of children enlisted in the effort or by both.

Before another number of this magazine is issued Ash-Wednesday will have passed. Lenten Offering Boxes will be sent out almost immediately to every parish and mission, and wherever possible it would be a capital thing to begin to use them as soon as they are received.

Several of the Bishops make an especial appeal in their letters that no offerings from this source be diverted, but that the coming season of Lent be devoted in this way entirely to the general work of the Church.

FINANCIAL.

It is due to the Church that the condition of the missionary treasury should be made known. It is desirable to make a plain statement for two reasons—first, that the need may be clearly understood and that means may be adopted to supply it, and secondly, that those missions which are urgently asking for reinforcements may be assured that the apparent reluctance to comply with their requests arises not from any indisposition on the part of the Board of Managers, but from the very necessities of the situation and the serious embarrassment of the treasury in meeting its existing obligations. The fiscal year closed September 1st, 1894, with a deficiency of \$35,000. The contributions since that date and up to January 1st were \$29,000 less than in the corresponding four months of the previous year. The treasury was in debt on the first of January for money borrowed to pay the missionaries to the amount of \$40,000.

It must be evident from what precedes that unusual effort and unusual gifts are imperatively necessary. We assume it to be a fact that nearly all contributors, if they were so minded, could increase the amount of their contributions to missions, and that the many who are not now contributors would contribute if they were made to see and feel that their gifts are really needed. Church people will not refuse to bear their part in the legitimate expense of the Church's missions if the case is properly put before them.

We can only hope to reach the laity, however, by the aid of the clergy who are in charge of congregations, and therefore to the clergy we must look for such affectionate interest as will lead them to make this cause their own and to adopt practical measures to secure individual gifts and to swell the offerings of their congregations.

The large responsibilities of this year and the present condition of the treasury constitute an earnest call for willing and strenuous efforts, and we trust that they will be freely given without delay.

THE PRAYER BOOK A MISSIONARY.

The Churchman, in noticing the report of the committee on Prayer Book distribution in the Diocese of Connecticut, says:

We might dwell on the value of the Prayer Book in situations where no service can be had. What is peculiarly in its favor is that it can be used in any proportion demanded. A locomotive engineer once told us that he kept a Bible and Prayer Book in the cab of his engine to use in spare moments of waiting. But in hospitals, in the weary waits of travel on Sundays, when one is confined to forlorn hotels at a distance from all places of public worship, at sea, in the sleepless hours of enforced watching, in many another

time and place, the Prayer Book will supply wants which nothing else can, because it is at once so individual and impersonal, so fitted to recall the memory and the power of the grand cathedral, so near and dear to the hour of closet prayer.

To select and send the right missionary to the right field is not always an easy task. To maintain such a one in his work is no slight expense. But for fifteen cents a Prayer Book can be supplied. The gift of fifteen dollars will enable a rector to send a hundred or as many errands of good.

While we wish the Churchmen of Connecticut all the success they so fully merit, we equally wish that they may by no means have a monopoly of the effort to make a missionary of the Book of Common Prayer.

PRAYER FOR CONGRESS.

BISHOP POTTER, in sending to the clergy of the Diocese of New York notice of his visitations for Confirmation, calls attention to the neglect to use the Prayer for Congress. He says:

May I take this opportunity, though the matter is not connected with Confirmation, to speak of something else which has been a cause of great pain to me—I mean the growing disuse, during the sessions of Congress, of the prayer appointed to be said at such times? There can be no excuse for such disuse. The rubric is not discretionary, but mandatory. It is not that the prayer "may be said," but that it is "to be said"; and, moreover, the disregard of the Church's plain direction in this matter is not merely a violation of her law, but a singularly foolish and stupid thing. What you and I want to do is not to disassociate the life of the Church from the life of the nation, but by our prayers, if no more, to bind the two together; and an abbreviation of this character, infinitesimal in value in point of time, is an economy which wastes a great opportunity in a most unintelligent and culpable way. The minds of the laity have been widely and deeply stirred as to this matter, and I entreat that there may be no further occasion for pain or blame concerning it.

GOVERNMENT SUBSIDIES TO RELIGION.

THE Protestant Episcopal Church was among the first to respond to the call of President Grant to promote education among the Indians, and, in common with other societies, our Board of Missions accepted government aid in doing that work. It soon became manifest, however, that this paying of subsidies to religious societies, which was for a special emergency, was being sedulously worked into a system contrary to the spirit of American institutions, and that the amount of subsidy which any society might secure from the government would depend upon the ingenuity and persistence with which government aid should be sought. The success of such seeking may be illustrated by the fact that one religious body had its subsidy increased, from year to year, until it was receiving out of the United States treasury, annually, for its work among Indians, a sum as large as the whole amount expended by this Board for all its missions to Indians and Colored people, Domestic Missions in all parts of the United States, and for Foreign Missions. It is amazing that any religious society should be willing to press for nearly half a million dollars a year to be taken out of the general treasury of the country. The proportions of the evil system were not realized until the eager desire to grasp more and more revealed such cupidity. Happily, public attention being thus called to the growth of this

wrong, there is now a widespread demand that it shall cease, and it is proposed to reduce the subsidies at the rate of twenty per cent. per annum until they are wholly abolished.

The Board of Missions, at Baltimore in 1892, condemned the system of government aid to religious societies, and the Board of Managers declined any longer to accept subsidies. It has proved a costly experiment to surrender \$25,000 per annum, more or less, and to throw the burden upon our mission treasury; but we much mistake the spirit of our Church people if they do not heartily approve of the stand which has been taken by the Board.

Will they so fully approve it that they will, on that account, make up to the Board the sum that has been surrendered? Do they esteem the privilege of propagating their faith sufficiently to be willing to give what is needful for that purpose?

THE GREAT IMPORTANCE OF THE CHILDREN'S LENTEN OFFERING.

BISHOP PIERCE of Arkansas, writing from Little Rock regarding the present work of the children in the annual Lenten Offering and its effect upon the next generation of men and women in the Church, says:

If we look to the future of the Church and her missionary operations, what is being done by the Sunday-schools of our communion has more promise in it than any other branch of the work. The children have already accomplished wonders. The whole amount raised for Domestic Missions in 1850 was less than \$31,000. Just think of it—less than one-half of what the *little folk* are giving now yearly for our General Missions. We ought to be very proud of them and of their work, and we believe, too, that they are going to do better and better every year, for they will yearly increase in numbers and in zeal.

When, however, I spoke of the *future* of the Church and her missionary operations, I was not thinking of the amount of money the children are actually pouring into the treasury. I had in mind the effect of all this on the children themselves. Do you know that you are now training up such a generation of noble-hearted, generous and spontaneous givers ("cheerful givers," such as the Lord loveth) as the Church in this land has never seen? Yes, you know it, and look forward to the grand time when these children are to be men and women, grand men and women as they will naturally become. Then the good seed now sowing will come to harvest. There is great power in the *habit* of giving. A gentleman of Scottish birth, but a resident of Virginia, who gave by thousands, attributed his willingness to give to the fact that he and his brother used to take hold of the penny to be dropped in the plate, one on each side, to show that they both gave. You are educating the people in giving and are making the future bright. May God bless you in your work.

BRIEF MENTION.

BISHOP BROOKE of Oklahoma, writing of the Lenten Offering, says: "Out here we sometimes seem to be moving but slowly in our work, but I am sure every earnest effort tells. God will not let good seed sown in faith and prayer be lost, and though those who give and work to help us cannot see the full result of their gifts and prayers here, there is no assurance so sure or so beautiful as that they shall some day see it. The pennies saved and worked for, the self-denials that result in heavy mite-boxes and light hearts, not one of them is a little thing in God's sight, for they are things that lift us up toward Him; and what is more precious in His sight than such things? The child's life or the

man's life that has most of such gifts, is the life that grows constantly toward Him 'whose service is perfect freedom.' "

THIS month's frontispiece presents a group of members of the mission at Sendai, Japan, from a photograph kindly furnished by the Rev. H. S. Jefferys—whose field of work is there and at Aomori—and taken during Bishop McKim's first visitation of the mission station. Sendai is the largest city north of Tokyo, having a population of more than 70,000. It is about 215 miles north of Tokyo and about midway between that city and Aomori. In the picture the Bishop is the central figure. On his right stands the Rev. Mr. Jefferys. To the left of the Bishop is the Rev. M. K. Tai, the Priest in charge of the Sendai station. On his left is the catechist, Mr. M. J. Shiraishi, and immediately below him Mr. T. Hara, a teacher. The military officer below Mr. Tai has been a Christian for more than ten years. Just below the Bishop is the first man confirmed at Sendai. Mrs. Jefferys is seated on the extreme right of the picture. The Bishop confirmed three candidates on his visitation.

IT is announced that hereafter *The Church in China*, the official magazine of the China mission, published at Shanghai, will be issued every month, instead of every two months as heretofore, and that the subscription price will be reduced from one dollar to fifty cents a year, post-paid. Subscriptions and addresses are to be sent to H. B. Graves, Geneva, New York. We hope that these changes will increase largely the number of subscribers to this very useful and readable magazine.

THE Japan mission has wisely begun (in December, 1894), the publication of an official magazine at Tokyo. It is entitled *The Church in Japan*, and will be published once in two months. It contains editorial matter, a "Bishop's Column," news of the mission, and other articles of general interest. In appearance it is much like *The Church in China*, and doubtless in due time will follow its example by going out upon its good errand twelve times instead of six times a year. Its price is one dollar per annum. Subscriptions and subscribers' addresses should be sent to F. C. Morehouse, Young Churchman Company, Milwaukee, Wisconsin. Mr. Morehouse acts as agent for the magazine in the United States and will forward them to the editor.

A CONFERENCE on Foreign Missions of representatives of various missionary societies will be held in the Church Missions House on Thursday, February 14th. The Secretaries of the Board of Managers and a special committee of three, appointed by the Board, will represent this Society in the conference.

AN interesting leaflet concerning our medical missionary work in the Empire of China, prepared under the direction of Bishop Graves and containing the reports of the last year, is now ready for distribution. Please ask for Leaflet No. 504.

IN a publication of the English Church Missionary Society it is said: "The marvellous influence of the printed book or leaflet in Uganda, and the eager demand for Gospels, Catechisms and Prayer Books—about 5,000 having been sold monthly last year—throw a new light upon the high and holy functions of a literary and translating missionary."

THE *New York Herald* of January 21st says: "One hears a great deal these days about the devotion of the race to money getting, and the indifference of men of wealth to the needs of their poorer brethren; but statistics just compiled show that during last

year more than \$18,000,000 was bequeathed to charitable, missionary, and educational institutions in this country, to say nothing of the millions given to charity by generous persons whom death has spared to continue to do good to their fellow-men."

"IF I were asked," said the Rev. Dr. Sathianadan, a well-known native Hindoo clergyman, addressing the undergraduates at Cambridge, "what were the three essential qualifications for a successful missionary, I should answer after the manner of the Greek orator when asked a similar question concerning his art, and I should say : the first qualification is love, the second qualification is love, and the third qualification is love."

IN England five per cent., with good security, is thought liberal interest; in China, twenty per cent. is often secured; but our Lord assures us of a hundred-fold in this world, and in the world to come everlasting life.

"A LITTLE CHILD SHALL LEAD THEM."

THIS is our motto for Christmastide and Epiphany as we draw near to children and grown people, old and young, indeed all good Christians, with our greeting and message from the blessed Baby, who rules the world.

We greet you in the Name of Jesus, and well we may, since even the world begins its counting of time with Him, and takes its start in its busy round of days and weeks and months from the first shedding of His precious Blood, and the giving of His Name in the Circumcision. And the world continues with Him to the end, since it measures its age by His, and reckons—in its day-books and ledgers, its legislation, its newspapers, its events, its publications of every kind, even works professedly hostile to Him—by His years. Surely then we who know Him and love Him, may well greet you in the Name of Jesus—that Name which is above every name—as we remind you that the presage of His ultimate and final triumph, when every knee shall bow and every tongue confess to the glory of God the Father, is with us in our glad new year, and as it receives its number from Bethlehem, and the manger and the blessed Baby, it is emphatically "the year of our Lord 1895." He owns it, and He leads it, and the world, at least the civilized world, follows. "A little Child shall lead them."

This is our motto for our message, because we come to you to ask you to give—to give more abundantly—to spread the Gospel throughout the world; and give as lavishly and munificently as you may, it will always be true in this, as in everything else, "a little Child shall lead them."

Is not this so? Jesus is your Christmas gift. The Eternal Father gives Him to the world, offers Him with outstretched arms to every human being, and He, our Christmas gift, is *infinite* in value. In Him dwells all the fulness of the Godhead bodily, in Him "are hid all the treasures of wisdom and knowledge," and He can "save to the uttermost." Our Christmas gift is confessedly the richest, it is beyond all price, and it is in its living power and love unfolding, in ever-increasing measure, its wealth to us.

Our motto then, as we ask you not only to give as you have so nobly done in years gone by, but to increase, enlarge your gifts, is "A little Child shall lead them." Follow after Him, imitate the example of *the first recorded givers*, the Wise Men, of whom it is said: "When they had opened their treasures they presented unto Him gifts, gold and frankincense and myrrh" (St. Matt. ii. 11). They constitute the inner circle with their missionary offerings around the manger, a little Child draws them to Him to worship and offer, and leads them in giving. He is before them in time, since as the Father's gift to the world, He is revealed to them by the leading of a star. He is in advance of them in the spirit with which He gives, because He gives Himself and all that He has and is.

His is an entire and absolute self-surrender. They gave of their treasures and departed into their own country. He gave and is giving Himself, and He never leaves nor forsakes us. He leads in the nature and purpose of His gifts. The gift is "*God with us,*" and its purpose is, that through the Holy Spirit, whom the little Child bestows, *we may be with God.* The wise men received as their gift the Eternal Son of God, and He was given that they "might have life and have it more abundantly" forever and ever; they bestowed gold, which perishes in the using, frankincense, which vanishes into smoke, and myrrh, which embalms the dead. "A little Child shall lead them." Our motto rightly interprets our message to old and young. Give, give more and more generously as God prospers you, and at the best in spirit and with the largest gifts you need not fear that you will lose the leadership of the little Child. He will still be before you and beyond you and above you. He will win you with His smile, and beckon to you with His hand, and pathetically entreat you by His destitution, chosen and endured for our sakes.

May we not urge you to place yourselves in line with the Wise Men, and led by the little Child of Bethlehem, to follow them as your representatives, to give with Japheth the gold, the fruit of traffic; with Shem the frankincense, the visible expression of worship; and with Ham the myrrh, the symbol of bearing the Cross in suffering and hard service for the dear Lord's sake?

"A little Child shall lead them." Does He not do so at the beginning, as set before us in the Holy Gospel, and has He not done so ever since, as history bears witness, and is He not doing so now, as our own experience recognizes in what we see and hear and know? In St. Matthew and St. Luke, the Gospel of the childhood, everything points to Him, everything centres in Him, and everything radiates from Him. *He leads.* The angels announced His arrival, when they sang their *Gloria in Excelsis* and told the shepherds the insignia by which they would know the Child. The star guided the Wise Men to the manger. The aged Simeon drew all eyes to the Child, as he took Him up in his arms, and sang his *Nunc Dimittis.*

The little Child leads in human affairs. Men, like the mad waves, may toss themselves, and fret and foam, but still the Lord, the little Child, sits above the water floods and He remains the King forever. History refuses any other arrangement as the philosophic expression of its course than the birth of Christ as the end of the old and the beginning of the new. Then the fulness of time was come. The evidence was all in from the Jew and the Gentile. The witnesses had all given in their testimony, the Law and the Prophets had completed their work in the Divine oracles; and the nations without had given adequate expression to their desire. The world was ready, and then, *just then*, the Child appeared—the Messiah, the Son of David, for the Jews; the "Desire of All Nations" for the Gentiles. Prophecy (Isa. xi. 6) says, "a little Child shall lead them." History identifies Him, and proclaims of Jesus, "*the* little Child shall lead them."

What do we see and hear and know? The sights and sounds and presence of modern civilization. This aggregate of the best and wisest of our race in its life and manners is essentially Christian. Dark as are the shadows which sometimes rest upon it, dreadful as are the sins which often disfigure it, and disappointing frequently as are the revelation of its motives and principles and aims, still it is animated by the spirit of Christ. Ultimately and as a court of final appeal the ethics of the Gospel rule mankind. "The little Child leads them."

Now our appeal comes from the little Child, forty days old in Simeon's arms, and we ask, Why should the old man say with such a fact before him: "Now lettest Thou Thy servant depart in peace according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel"? Why should he make these astounding statements unless he grasped by faith the future leading down through centuries to our present, and a future still in store for mankind of which that little Child was the fountain-

source, the controlling power, and the benediction? "A little Child shall lead them." It is an axiom with men that the cause must be adequate to produce the effect. One cannot expect a single swallow to make the spring, nor a needle to overturn a haystack. The effect and cause must correspond. How then can a little child lead in producing such splendid results as modern civilization has brought to us and now presents, unless the little child who leads is *Emmanuel*, "God with us"?

Yes, dear Friends, the little Child has everlasting arms, and they are underneath, and though He needs not us, or our silver or gold or service, He condescends to need them, and He honors us by asking for them, when He sends us to preach the Gospel and minister His Sacraments, and places His Church in our hands as a living Body capable of increase and growth to the extent of covering the earth as the waters cover the sea, and bids us hold her as a sacred trust for Him, and maintain and nourish her, and carry her forward on the lines of conquest until the end, until He comes again to judge the quick and the dead.

"A little Child shall lead them." The infancy and childhood of Jesus make our religion, thank God, different from all others. All others appeal to man's mature intellect or developed passions. Christianity does that and more—it begins with the beginning, and never leaves man. It enters the Virgin's womb, it sanctifies the grave, it is born a Baby of a human mother, it is born again from the tomb a risen Man to die no more. It is not partial in its approach and service to man. It comes to him with a salvation which is meant for him in the *entirety and integrity of his humanity*, for body, intellect and soul, for *the whole of life*, for its beginning as well as its middle, and for its end as well as for its maturity. This only could it do in fulfilling the prophecy, "a little Child shall lead them."

How much we owe to little children! Who can measure their power for good in home and society! How they soften and make tender rude, rough men. How they recall careless women to a sense of duty and lift them up in motherhood to be like angels. How our little ones become like mighty giants in the influence which they exert in the social circle. "A little Child shall lead them."

Dear Children, we have been glorifying your estate in speaking of the Christ Child, and now in a parting word we would place Him before you as leading you on to greater efforts in self-denial, and such work as you can do that you may have more to give to make known His manger and His cross to men. You have done nobly in the past, and we all, clergy and laity, and especially the missionaries, rejoice in the fruit of your labors. But goodness is never satisfied with itself in the sense that it has no more to do. It is always stretching forward, and this desire is easily explained—the little Child is always in advance pointing onward and upward. The little Child leads, and His word of inspiration is "Excelsior," "Upward," "Be ye perfect even as My Father in Heaven is perfect."

Young Men and Maidens, Old Men and Children, the Infant Jesus is among you. His grouping was always, even with the fewest persons around him, such as to bring together different representative classes into His presence. The Holy Family at His birth included the old man and the virgin and the married wife and the shepherds, and the little Child in the midst. The presentation forty days after brought the same elements together into the Temple with the addition of the Jewish Priest and Simeon and Anna, and the little Child in the arms of the aged man was the centre, the focus. The old was going out in the Priest, and the new and the young was coming in in the little Child, and the appeal is to you one and all to hasten the day by your gifts and service, when Simeon's prophecy shall be fulfilled and the little Child, who leads, shall be universally the light of the Gentile world, and the glory of His people Israel.

GEORGE F. SEYMOUR,
Bishop of Springfield.

THE MEANING OF CHRISTIAN MISSIONS.

A NEW YEAR'S greeting and a New Year's blessing for those who labor and have labored for the cause of Christian missions! A year's increase of life, a year's increase of responsibility and privilege—of the opportunity and the capacity for work! That is what life means, for the Church and for her people. Even for the old the responsibilities and demands are multiplied, although the way of meeting them is changed. What is it but the warning of the Prophet, that they who have run with the footmen must expect to run with the swift horses, and they who have survived the temptations of the land of peace must be ready to endure the swelling of Jordan?

The old year's lessons and warnings—some of them at least—have been definite and unmistakable, and the Church of God is bidden again to bring forth out of her treasure things new and old. One lesson or warning, we say, is clear. The moral and practical side of our religion has been emphasized and put to the front. Political and social and economic questions have occupied the minds of preachers. The Gospel has been applied successfully, in direct, homely, point-blank fashion to the evils in society and government. This is well. For Christ has proved more and more to be, not only the object of worship, but the living King and Judge of the concerns of daily life. And the danger is, that men and women may mistake the exercise of practical charity for worship of the King and work for the spread of His Kingdom among men. They may be tempted to forget that, as Coleridge points out, active philanthropy and personal purity are not all of religion, but are only, as according to St. James, the *θρησκεία*, the external garb or ritual of that spiritual condition which grows out of the love and worship of Jesus Christ. Let us, therefore, rejoice in the practical application of Christian precepts to the amelioration of the conditions of life, in our cities, our manufactories, our workshops, and in the world; but let us also proclaim in more certain and confident and determined accents, that there will be and there can be no permanent and abiding and persevering work for man without belief in man—belief in his essential nobleness, in his responsibility for infinite progress and his capacity for infinite glory. And there can be no such belief in man, as an enduring incentive and inspiration of philanthropy, without belief in Jesus Christ, who revealed human nature to mankind, and who gave to man's life, whether it be the richest or the poorest, the noblest or the most degraded, an interest and a meaning that it never had, that it never could have had, before.

Here, then, are the reasons and the motive of Christian missions. Christ is still the King. Christ is still the true Light and Life of the world, and the Christian Gospel is still doing more "than all the speculations of all the philosophers, than all the exhortations of all the moralists, to regenerate mankind."

Our own Church has her special, distinct, and blessed work to do in the mission field, as in the corporate life of Christendom. Men have faulted her at times, because she has not relied on partisan zeal to achieve immediate and brilliant results, because she has not roused more enthusiasm by "unduly emphasizing some one aspect of Christian truth, or some one development of Christian life," because she has adhered to that sensible, steady, moderate and sober ideal that belongs to us in our English race. Yet to-day she stands, as she has always stood, for liberty without license, for law without despotism, for progress without passion, for piety without fanaticism; and in the midst of the reckless antinomianism that threatens government, society, and religion in our time, an increasing army of men and women are taking courage from the calm and earnest and patient spirit of this Church—the Church of the open Bible and the open Prayer Book, the Church that dares to have breadth of vision because she believes her foothold is so sure, the Church that, if we are true to her, aye! whether we be true or not, shall continue to fulfil the promise that in steadfastness and in quietness and confidence shall be our strength.

The appeal is to the children also. The Church believes in children and cares for children. One of her special glories is that she has publicly recognized the children, that they are indeed members of the Church, by making the children's Catechism an integral part of her Book of Public Worship. Therefore, to the children everywhere, to the Sunday-schools that grew out of this love of the Church for children, is the message sent, that they may realize their privilege and responsibility, and show by their Lenten offerings how loyal is the love of children and how precious are the promises of Christ.

For all of us, young and old, may the new year be rich in blessing, full of the surest happiness—the happiness of being able and willing to give and to do for Him who is “the Prince of the kings of the earth,” and who “loved us and washed us from our sins in His own blood.”

THOMAS F. GAILOR,

Assistant Bishop of Tennessee.

THE DOVE AND ITS WINGS.

THE missionary work has to be carried on by ordinary men in this ordinary, every-day world, and so there is often a good deal of worry and infirmity about it, and it comes to be regarded as a very commonplace thing.

There is, however, another way of looking at it, namely, as *we want to make it and as God meant it to be*. When looking at it in this aspect, I become very hopeful and very thankful, for the missionary work of the Church thus looked at seems to my mind's eye like “the Spirit of God descending upon the earth in bodily shape as a dove.” The Church in the strong centre, represented by earnest, cheerful, kind officers of the Missionary Society at the Church Missions House, corresponds to the warm body of the gentle bird. The missions at home and the missions abroad are the dove's two out-stretched wings. All the activities of those missions are the efforts of the Spirit by means of the wings to gather men together as a hen doth gather together her brood.

Sheltered under these benign wings, I have for years and years watched the workings of their silent, subtle power—among the white people, among the Indians, and in China and Japan—and, as I have adjusted myself more and more to my own place beneath those wings, I have had the happiness of beholding others, even those most self-satisfied and obdurate, drawn beneath their gentle power. Wonder of wonders, I see not only chickens, but ducklings and goslings, nay, ducks and geese, finding a refuge there! God has evidently made all kinds of human hearts for Himself. Hard and rebellious as they are, He wins them. And so, as I watch His gracious work I exclaim and exclaim, with a great French preacher: “There is nothing so indomitable as the human heart. When I see it subdued, I adore.”

Dear Children of the Church, a great work is being done, a great work has yet to be done. Let us all help to bring everybody in. Do not let us give anybody up, but let us stretch out the wings of the Church wider and wider in love and prayer and gifts.

W. H. HARE,

Missionary Bishop of South Dakota.

A THOUGHT FOR THOSE WHOSE WORK IS HARD.

SOME of the generals who fought under Washington in the Revolutionary War acquired great fame, and their names live in history. What American is there but can tell of Putnam, and Lafayette, and “Mad Anthony” Wayne, and “Legion Harry” Lee, and many others? But there was one general of whom little was said then, and few know anything now, who rendered perhaps as good service as any of these, and for whom his commander-in-chief had a very special and loving regard—Benjamin Lin-

coln. General Lincoln could always be counted on to do the very best that man could do in any emergency, whether it won him fame or no.

Washington had at times to give orders the reason for which no one knew but himself. Perhaps an attack had to be made *here* to prevent the enemy sending reinforcements *there* where Washington meant to make the real attack, or a bridge was to be held or destroyed at any cost, to allow outnumbered American forces to take a new position.

Benjamin Lincoln was so good a soldier and so true a patriot, that he was willing to do a difficult work well, even though others gained in the discharge of easier tasks far more credit than he; but once, when an important campaign ended in a great victory, Washington addressed him in words like these: "General Lincoln, this success is due, under God, to you."

Bishop, where work seems to you to be carried on under almost insuperable difficulties; parish priest, or lonely missionary, with much to discourage; man or woman, boy or girl, trying to be Christ's faithful soldiers, but finding the conflict, oh, so hard—do not be cast down! May it not be that, as Washington gave Benjamin Lincoln the hard and unattractive tasks because he had such perfect confidence in him, God is giving you work you would not choose because He knows that, trusting in His grace and help, you will bravely discharge it?

He trusts *you*, trust *Him* in return. Perhaps you may learn some day that the plain, disheartening tasks you had to perform did far more to promote God's glory and man's good than the more showy work which seemed to you preferable. He trusts *you*, trust *Him* in return. Heartily and cheerily, in His strength, do the work He has appointed for you, and it will not be long before you hear the glad plaudit: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

CHARLES R. HALE,

Assistant Bishop of Springfield.

THE LESSON OF THE NEW YEAR.

THE record of another year of Church life and Church work in this favored land and throughout the world is sealed. At home there have been anxiety and distress caused by a widespread financial depression. Abroad, in at least two of our most inviting fields, there have been "wars and rumors of wars." Despite these discouragements decided victories have been gained and marked progress has been made.

The receipts of the Board of Missions show conclusively that we have a large number of parishes and individuals upon whom we may depend in any emergency, and that year by year God is sending us an increase of consecrated men and women who delight in being coworkers with Him in the world's redemption. It is evident that the missionary spirit is growing among clergy and people—that the tide is rising—and as the high-water mark is being gradually reached, we see the list of parishes that fail to contribute to this great work of spreading the Gospel, for which alone the Church exists, becoming less and less.

For this let us thank God and take courage. "As is the Priest, so are the people," and when by the grace of God the fire of missionary enthusiasm, with its holy contagion, shall consume the indifference of the clergy, it will not be long ere the hearts of all the people are warmed with a kindred zeal.

Opportunities, such as were never before presented to this American Church, demand of us a broader vision, a wiser statesmanship, a larger measure of glad and cheerful sacrifice for the Master's sake. We take hope and comfort in the quickened spiritual life of our young men, as evinced by that newly-enlisted but vigorous army of well-organized workers—the St. Andrew's Brotherhood. The future is full of promise for the Church as we contemplate the results already achieved by the Woman's Auxiliary, which

has done so much to infuse the missionary idea into the hearts of the daughters of Israel. We rejoice in the Junior Auxiliary, enlisting, as it does, the interest and help of our young people.

In view of the large work before us we cannot but regard the Children's Lenten Offering as a most important agency, not only because of the sum thus realized, but chiefly as it is the means of educating the rising generation in the duty and privilege of giving for the extension of the Kingdom of Christ through the world. What untold blessings will come into the lives of these little ones as their hearts are enlarged more and more by being brought in touch with the needs of others, and their characters enriched by being engaged in this Christ-like labor of love!

How important that we train the children to love this work of ministering to their fellow-man, and that we allow no local or diocesan demands, however urgent, to interfere with their free-will offerings for the general work of the Church during this coming Lent. If every child in every Sunday-school could only be made to feel that he is a soldier in the great army of Christ and that the success or failure of the battle rests with him, we believe the grand total of \$100,000, now aimed at, would be easily reached.

Our Missionary Bishops, Foreign and Domestic, are appealing to us for help. Money is needed for schools, hospitals, churches, and above all for the support of a living ministry to the souls of men. The field is indeed "white already to harvest." From China, Japan, Africa, Haiti, and all lands where our missionaries are laboring, we hear voices calling for aid.

Nor is the need less urgent at home. Tremendous responsibilities, in God's providence, are laid upon us as citizens and Churchmen. We cannot evade them. Our work among the Colored people, so difficult and yet involving issues of the gravest character to our country; our missions to the Red men, to whom we owe such a debt of reparation for wrongs inflicted; the missionary jurisdictions of the great West, a section of our country destined to develop in the next few years as never before: all these are to be cared for if we are to prove ourselves in reality what we claim to be—an integral part of the Historical Church of God.

We cannot content ourselves, if alive to our duty, with simply maintaining the ground we have won. Advance must be our aim, continual progress and enlargement our policy.

By constantly "waiting upon the Lord let us renew our strength," and thus may the new year be a genuine epiphany of Christ's love and power throughout the world, so that at its close it may be said that "the people that walked in darkness have seen a great light."

ETHELBERT TALBOT,

Missionary Bishop of Wyoming and Idaho.

TRUE ECONOMY.

THE collectors of a charitable institution went to the house of a rich gentleman in London, who had the reputation of being "a close man." As they reached the door they heard him reprimanding a servant for some little waste, and one of the collectors said to the other: "We might as well not go in." But they had rung and they went in. With considerable misgiving they stated the claims of their charity, and said they would be pleased to receive a pound from him. He questioned them carefully as to their purposes and their plans, and then handed them five pounds. The look of amazement upon their faces and the interchange of their glances so arrested his attention, that he asked them the meaning; and they frankly confessed their great surprise that he should have given them so much, and told him why they were so surprised. He said: "My friends, I save everything possible about my establishment in order to be able to give to such worthy causes as yours."—Selected.

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

FINANCIAL DEPRESSION, SPIRITUAL PROSPERITY.

FINANCIAL depression has been general throughout the entire country. For more than twelve months commercial transactions have felt it. Added to this there has been in several of the western states a failure in the expected harvest, occasioned by the intense heat and prolonged drought of the summer, which has caused much suffering and distress among the people. This is particularly the case in Nebraska. The reports that reach us from many sections of this state are of a most distressing character. Yet, with these sad and discouraging conditions, the spiritual harvest never seemed more promising.

From May to December of last year the confirmations in this diocese were more than double the number for the same period in any other year of its history. The congregations are larger, the interest in the things pertaining to God is greater. The people indicate a desire for the Bread of Life, and a thirst for the Living Water. When earthly plans are broken up, and human ability is powerless, man turns to One who orders all things after the counsel of His own will, and the Church which is commissioned to go into all the world and preach the Gospel to all nations is desired with an eagerness which must appeal to every Christian heart.

The opportunity in the Domestic field for missionary and aggressive work never offered such hopes for great accomplishment.

It is white already for the harvest. Shall we put in the sickle and reap? As it has been, so it is now. Men and money are in demand. We must have the men to send and the money wherewith to send them, and the faithful missionaries who are standing at their posts of duty without a murmur on their lips, must have their small stipends assured to enable them to keep body and soul together.

Doubtless the stewards of the Lord's wealth are ready to respond to the Master's need. The silver and the gold are His, and those whom He has honored by making them the almoners of Heaven's bounty will not withhold their hand. The old, old story of the love of God is ever new, and touches hearts to-day, as it has done in the ages all along. The missionary work of the Church has its own pathos. Tell what has been done and what the Church is now doing, and the battle is more than half won. No Christian heart can be indifferent to it. The welfare of the nation is wrapped up in it. If for the individual believer it calls for sacrifice, for the Church, which is the Body of Christ, it is her life and her glory.

Giving is the natural result of loving. If His love who gave Himself for the life of the world has awakened our love, it will not be a hard thing to reap a spiritual harvest in the midst of temporal adversity.

GEORGE WORTHINGTON,
Bishop of Nebraska.

WORDS OF CHEER AND HOPE FROM SOUTHERN FLORIDA.

I HAVE been going day and night since the middle of November and am still "on the wing." For three weeks past the mis-

sing of railroad connections and consequent driving through the country by various means of conveyance to meet my appoint-

ments, often out until the "wee, sma' hours" of the night, has proved such a strain that I am hardly in condition to write, even if I were not pressed for time. In addition to this, the great freeze has so affected all our people everywhere that my heart burns within me in sympathy with all classes who are suffering in a manner that can scarcely be exaggerated.

Cheer and hope surely are the very words needed here in Southern Florida at the moment your letter reaches me. The great freeze of 1894 will not soon be forgotten. It was harder even than that of 1886. Disaster spreads its dark pall over the face of the whole state. Oranges, lemons, grapefruit, and all the rest, with the vegetables, are destroyed. The very leaves on the trees are withered and blackened by the unwonted visitor. The effect is far-reaching. It is not merely the loss of the value of the fruit, although that will run far up into the millions, but large numbers of poor people who found employment in wrapping, packing and hauling the fruit are thrown out of employment, and know not where to turn for means to earn their daily bread.

I am endeavoring to speak words of cheer and hope every day as I go about among this stricken people. I thank God that they do try to be cheery. I never saw people with more "pluck." They are not at all disposed to give up, but are determined to "try again."

Of course the clergy suffer with the rest. Two of my archdeacons, who have by years of patient toil and effort secured orange groves which it was thought, would this

very year help considerably to eke out their slender incomes, now see their hopes in this direction all blasted.

Still, I am sure the Lord's hand is in it all. I believe with my whole soul that "all things," even what at the time seems only evil, "all things work together for good to them that love God." I know the day will come when we can say, each one of us, with the saint of old: "It is good for me that I have been in trouble."

The words of cheer and hope that I would send throughout our beloved country are: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

Let all redouble their diligence in the cause of missions for the extension of Christ's Kingdom, giving more and more largely, trusting more and more fully to Him without whose notice even a sparrow cannot fall. Let the children be encouraged to work more diligently than ever for the Lenten Offering, thinking of God's Kingdom before their own gratification, and soon we shall see the "fulness of blessing" spring from the centre of calamity.

God would try our faith and patience, and so He speaks to us as He did to His people of old through His prophet Malachi: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

WM. CRANE GRAY,
Missionary Bishop of Southern Florida.

MISSIONARY WORK IN OUR DIOCESES.

I AM gratified by the opportunity which is afforded me of saying something to the children of the Church and to others about missions. When missions, or the missionary work of the Church, are spoken of, the missionary jurisdictions in the West, or our missions in China or Japan or Africa or among the Colored people of the South or among the Indians, at once come to the mind of those who know anything of the missionary efforts of the Church. Whoever will be at the pains to read THE SPIRIT OF MISSIONS or THE YOUNG CHRISTIAN SOLDIER or the QUARTERLY MESSAGE, cannot fail to learn much of what our Missionary Bishops

and the clergy under them are doing, or to see how much more they *might do* if the members of the Church were more generally interested in their work, and co-operated with them. Not even in our missionary periodicals does much appear concerning the need of aid from the Church at large in the prosecution of aggressive work in many of our dioceses (as well as missionary jurisdictions), nor, as I think, do many consider either how legitimate are the calls for such aid or how largely increased the offerings of Churchmen of every class should be in order to meet them.

Here, for example, is the Diocese of Maine

in the far East. Up to the day when most unexpectedly I was called to be its Bishop, if any one had inquired of me concerning its condition and circumstances, I could have told him nothing from any positive knowledge which I had of it; but if I had ventured a guess as to its standing and strength I should have said something like this: "Maine! why, that is one of our old, rich, well-endowed eastern dioceses, which ought to be ashamed of itself for not giving much more than it does for General Missions." Well, when compelled to learn the actual facts of the case, what did I find? Eighteen parishes and missions, and twelve clergymen in a population of 640,000 souls; only 1,600 communicants, and no Episcopate fund; in consequence of which lack, and of the feebleness of the parishes, the Bishop would be under the necessity of undertaking the rectorship of a large parish in addition to his proper episcopal work, for his own maintenance!

Was it not plain that if any advance was to be made, any new parishes or missions established, and the privileges and blessings of our Church more widely extended in Maine, help must be given from other dioceses? And was I not justified in making at once an appeal to the General Board for the support of missionaries?

In response to such an appeal an appropriation was made, and has been continued up to the present time; and largely as the result, under the blessing of God, of such aid, we have now forty-eight parishes and missions,* and (notwithstanding the con-

* The increase has been chiefly in missions. No parishes are incorporated in the Diocese of Maine until they can be self-supporting.

tinuous tide of emigration) nearly 3,500 communicants. Stipends of from \$200 to \$400 are given by the General Board to ten of the clergy of Maine, who without such aid could not be maintained at their posts, and most of these clergymen serve at several stations.

Now wherein is the claim of such a diocese upon the offerings of the Church at large inferior to that of the missionary jurisdictions? We send out Bishops to the West in advance of a population; but here already is a large population unsupplied with the services of the Church, and in many cases without any stated religious instruction; and what the western jurisdictions gain in communicants by immigration, they gain from us, while *we at the same time lose*.

I am not now making any appeal for an increased appropriation to Maine for the support of missionaries, or for offerings, though much needed, for other Church objects. I am only seeking to illustrate the extent of the field for missionary work *beyond its ordinarily conceived limits*, and of the consequent requirement for larger and more general offerings.

Especially would I have the younger generation, the children of the Church, acquire a more intelligent appreciation of these needs and of their own responsibility, and esteem it one of their chiefest privileges to give as they can, for Christ's sake, in the support and prosecution of that work for which He gave His life. I earnestly hope that their Lenten offerings this year may be larger than ever before.

HENRY A. NEELY,

Bishop of Maine.

MISSIONARY INTELLIGENCE.

COLORADO.—Bishop Spalding writes as follows: "I am much cheered at the outlook for our work in general, and at a special piece of good news from New York, just received this morning. If our friends, the friends of missions, of Christian charities and Christian education, will stand by us with their prayers and strong, affectionate interest, we shall have for this diocese what we hope and pray for throughout the American Church—the best year yet known in our history. Eighteen months ago we were for the time almost in despair. Almost complete prostration of business seemed to

threaten us. Our greatest industry and many other industries largely dependent upon it were paralyzed. Several clergymen were compelled to leave their posts for want of support, and their missions were for the time being surrendered; but there has been a wonderful change for the better within the past year. Leadville, which fared worst of all, is now revived and gives brilliant promise. The parish has not been in so good a condition for years. So of Bouton, Cañon City, Colorado Springs, with its two strong parishes, Fort Collins, Greeley, and Trinidad. Old missions are revived, like Las Animas

and Silver Cliff. Some new missions have been established with fine promise, as at Cripple Creek and that for Colored people in Denver.

"It is particularly gratifying to find that western Colorado has recovered itself on the whole to a greater extent than the state in general. Several new industries are coming into prominence. The farming and horticultural industries have made remarkable progress. All of the towns where we have churches are resuming their prosperity, and some of them, and others where the Church is not yet known, are thriving to an unwonted degree.

"With all these cheering indications, there are discouragements. Money is very scarce. It seems impossible for many of our patrons to pay their school and hospital dues. Money is congested in a few hands. The people, especially those who are in debt, are having a hard time of it; but still we have strong hope that brighter days are in store. Hard times are usually the best times for the Church. The great and the most needed lesson is so taught that it is best learned, that our trust must not be in 'the arm of flesh,' or in material resources, but in the Living God, and in His help and inspiration."

NEVADA AND UTAH.—The Rev. Frederick W. Crook, general missionary in this jurisdiction, reports for the last quarter as follows: "In addition to outlying work in all parts of the jurisdiction, I have now undertaken work in and about the vicinity of Salt Lake City, looking up persons attached to no religious body and seeking to induce them to attend one or the other of our four places of worship in the city.

"During a recent visit to one of the Mormon settlements remote from non-Mormon influences I was convinced more fully than ever that Mormonism is still vigorous in many of its crudest features. What the Mormon people would have been to-day had not our Church led the way and other religious bodies followed with Christian schools and Christian homes it is fearful, nay, horrible to contemplate. Indeed, one can only measure the work done through missions by visiting and conversing with the Mormon of to-day, brought under more or less contact with Christianity, and the Mormon of the towns where Christian missions have

not penetrated, and by a comparison of these two, varying as even they do from each other, with the generation of Utah-born, middle-aged persons of Mormon antecedents, who have been brought up here under our Christian religion. As I write there is in this house a grandson of Brigham Young. He is a communicant of one of our missions."

NORTH CAROLINA.—The Rev. J. A. Deal, missionary at Franklin, writes: "The past year has witnessed greater results than usual in the work of the Franklin mission. There has been some change in the work and workers. Bryson City has been transferred to the charge of the Rev. F. W. Wey, and the Rev. Mr. Barker, sometime assistant, has taken charge of St. Thomas's Church, Reidsville. We have still six stations, the journeys between them being made over rough mountain roads by private conveyance. A number of adults and children have been baptized, and fourteen persons have been confirmed. The new church at Cashier's Valley has been consecrated. A new mission has been organized at Highlands, and the people there have begun to raise a fund for building a church. The building is greatly needed, but all the people can do in the way of contributions will fall far short of the required amount. The school at Cashier's Valley is doing excellent work, and the teacher is rendering valuable assistance in the Sunday-school and in lay-reading. St. Agnes's School for Girls at Franklin has been closed since last June, but I hope, will soon be reopened.

"We are also continuing the work among the Colored people in a small way. Service is held by the Colored Deacon every Sunday morning, with Sunday-school in the afternoon. We also have a day-school for ten months in the year. Sewing and cooking are taught one day in the week, and the mechanical department has special hours for five days in the week. In a quiet way these schools have done much good. Many children have acquired a fair education, several of the girls and women have become good cooks, a number of the boys have learned the use of tools."

"With the vantage ground given them by St. Cyprian's mission there is a manifest desire among the Colored people to be industrious and reap the rewards of industry."

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*.....

RELIGION IN JAPAN.

HEATHEN RELIGIONS OF JAPAN.

The religions of Japan to-day can be properly grouped under two principal and distinct systems, namely, Shintoism, representing the primitive religious feelings of the ancient Japanese race, which has a striking resemblance to the Vedic religion, and Buddhism, which is an exotic cultus of Aryan origin, completely alien to the country and its people, and to their natural mode of thought. Confucianism, which in Japan has exercised an immense influence upon the development of the moral ideas and philosophical understanding of the people, has never crystallized into an organized religious cultus with well defined dogmas and a firmly established hierarchy. Therefore, in Japan at least, Confucianism cannot be considered as a religion, and its share of influence upon the progress of the race, although very great, as already stated, has been freely utilized and absorbed by both Shintoism and Buddhism. As an illustration of this point, allow me to say that the texts of almost all the sermons preached by either the Buddhist *bonzas* or Shinto *kami-nushi* are taken from the Chinese classics, at the head of which pre-eminently stands Confucius.

The most striking peculiarities of Shintoism and Buddhism, which immediately impress every student, are the naturo-polytheistic, and to a certain extent healthy, buoyancy of the former, and the morbid and pessimistic tendency of the latter. Shintoism, as we find it in the *Kajiki* and *Manyashu*, and the *Norito* (ancient liturgy), was a robust and wild polytheism, which, with the introduction of the Chinese worship of ancestors, was gradually metamor-

phosed into a crude anthropotheism which, in turn, with the advent of Buddhism, became a motley combination of pantheistic naturalism, that can be fully seen in the writings of Hirata.

The most striking peculiarity of Japanese Buddhism is the small amount of pessimistic influence it has exercised upon the national mental activity. The religion of Buddha is essentially pessimistic and quiescent; but nothing of these can be traced to-day in any department of the national life. Buddhism has never been able to acquire a strong grasp and exercise a dominant influence upon the Japanese nation like the supreme influence which Christianity, or even Mohammedanism, exercises wherever it goes. Buddhism is pre-eminently a religion of compromise. Notwithstanding the fact that it has been much fostered by the Takugawa family for nearly 300 years, it has never been able to eradicate even such a feeble and tottering religion as Shintoism.

THEIR COMMON CHARACTERISTICS.

The two religions being of quite different origin and constitution have very little in common, except those peculiarities which they have reflected upon each other through the forced association of antagonism and rivalry, for many centuries, until finally Shintoism lost its activity, and with it, as a matter of course, its ascendancy.

THEIR DEFICIENCIES.

The greatest weakness of both these religions is their inability to reach a Personal Supreme Being as the Author of the universe and moral world, with its collateral idea of the existence of an imperative moral law. In evolving those moral con-

ceptions which are the foundation and soul of every religion, both Shintoism and Buddhism have done comparatively speaking very little, if anything, in Japan.

CAN CHRISTIANITY EVER BECOME THE
RELIGION OF JAPAN?

If we have a firm belief that Christianity is destined to become the universal religion of humanity, and that the Stone cut out without hands will fill eventually the whole earth, there is only one answer to be given to this question—a positive and emphatic yes!

HOW SOON WILL THIS BE?

God alone is able to answer this question definitely. (See St. Matt. xxiv: 36). One thing, however, can be expected with considerable certainty, namely, that Japan will not be Christianized in the very near future. To change so radically the moral status and spiritual life of a nation, and with them all its religious ideas, is a great work of not a few but many years, and if Japan becomes an exception to this universal law and rule of development its case should create uneasiness in the hearts of those engaged in the onerous work. The sad end of the seed which fell upon the rock should be a constant lesson to us. The abnormal heat radiating from the rock and warming the thin stratum of soil caused the immediate germination of the seed; but what was its end? Has not the recent history of Foreign Missions in Japan proved the absolute infallibility of this parable, whether its application is made to individuals or to the nation at large? Observation convinces me that Christianity, in spite of all obstacles and hindrances, is gradually, though slowly, quickening and deepening the moral and religious conceptions of the Japanese.

BY WHAT MEANS, OR METHODS, WILL THIS
BE BEST PROMOTED?

In my judgment, the trouble will not be with the "means" or "methods" so much as with the way in which Christianity shall be presented to the natives. I am absolutely certain that, if missionaries present pure Christianity to the natives in practice as they preach it in theory, there will be no cause of fault-finding in the methods.

HINDRANCES.

(1). The unsettled condition of Christianity in Europe and America. There is no Japanese, even of a very meagre educa-

tion, who is not fully aware of the imperfect influence of Christianity over the masses in Christendom. Anti-Christian literature is accessible by every Japanese household, and the Buddhist priests do not fail to use the opportunity of presenting to their flock the picture of Christianity as painted by the hands of some of those who have been nursed in her own bosom.

(2). A second hindrance is the large number of Christian divisions and sects which are operating in Japan. When Japan was feverishly adopting European modes of living, thinking and acting, naturally the introduction of Christianity was greatly favored, and this temporary inclination towards Christianity, which hitherto had been absolutely forbidden, was taken as a permanent desire of Japan to enter *en masse* the Church of Christ. It gave the stimulus to every Christian denomination to send missionary after missionary into the Land of the Rising Sun. How can a poor and wavering seeker after God find his way through this labyrinth, where every one attempts to draw the bewildered inquirer into his own net! Undoubtedly Christianity is at a great disadvantage on this account when contrasted with united Mohammedanism.

(3). Unkind and rude conduct of some missionaries towards their converts: That the social relations of the missionaries and their native converts here in Japan are not entirely satisfactory, cannot be denied. One of the most frequently asked questions is, Why do missionaries despise the Japanese? That Japanese do have cause to make similar complaints, the writer has no doubt.

You have asked me about the "means" and "methods" of hastening the Christianization of Japan. I have said that there were no new means or methods imaginable which, if adopted, would to any appreciable extent better the state of things and accelerate the progress of the Gospel. If I have any suggestion to make on this point, it is that the missionary societies should be advised, in selecting the candidates for Foreign fields, to choose men full of the love of God and their fellow-men—men who have had experience at home. Such devout persons will never fail. I have absolute confidence in the ultimate triumph of Christianity over all other religious systems; but in order to realize this great end, the agents

employed must be men of mature judgment and recognized ability.

ENCOURAGEMENTS.

I firmly believe that, if we look deeply into the social and moral status of the Japanese race at large as it is to-day, and contrast it with what it was not more than twenty years ago, we shall see many things which are both reassuring and encouraging to those engaged in propagating Christian living and thinking in Japan in order to raise its spiritual life to a higher level. Christianity has introduced into Japan the idea of a Personal God, with all the moral

and spiritual truth which goes with this idea. It has swept out of these islands forever the Shinto polytheism, with its crude conceptions and immoral enactments, and Buddhist pantheism, with its intolerable pessimism. It has infused love and life into the unfeeling and abstract "Heaven" (*Ten*) of Confucianism. What can be more encouraging to a Christian worker than seeing from time to time the secular native journals "thanking God"—a true Christian God—for this or that benefit coming from Him!

ISAAC DOOMAN.

NARA, JAPAN.

ANNOUNCEMENTS.

Africa.—In a letter recently received the Right Rev. Dr. Ferguson conveys the information that, on the 14th of November last, he appointed Mr. Garretson W. Gibson, Jr., a candidate for Holy Orders, catechist and teacher at Bishop Stevens Memorial Station, near Monrovia, in the place of Mr. M. W. G. Muhlenberg, lately dismissed for cause.

Japan.—The Right Rev. Dr. McKim writes that Bishop Channing Moore Williams arrived safely at Tokyo on Christmas-Day. Bishop Williams left Washington, D. C., November 26th, and sailed from San Francisco by the steamer "Oceanic" on December 24th. By the Bishop's request no announcement was made at the time of his departure.

AFRICA.

* A LETTER FROM BISHOP FERGUSON.

Having been permitted to visit Cape Mount again, I desire, in the first place, to record my gratitude to God for the preservation and safe return of Mrs. M. R. Brierley to the post which she has held so many years; and especially that she has found the work in St. George's Hall in a prosperous condition under the management of Miss Nicol and Miss Grante.

Another special cause for devout gratitude is the arrival of Dr. Sarah L. Walrath to assist in the work. Besides her ability to render other important service, her knowledge of the healing art makes her doubly welcome to the jurisdiction.

It is to be regretted that Mr. J. J. Walters, superintendent *pro tem.*, has not improved in health, and that in consequence of the same he can render but little service. [Mr. Walters died November 13th.]

Mr. E. Z. B. Jones, too, has had to absent himself from the work on account of physical disability, and he has not yet returned from Sierra Leone, whither he went

for medical treatment. This, together with the fact that I have had to remove the Rev. O. E. H. Shannon, places the higher department of the institution in a destitute condition. I have, therefore, now to direct that Dr. Walrath shall take the management of the higher department, devoting such attention to it as her professional duties may permit.

On the return of Mr. E. Z. B. Jones he shall be required to teach in the higher department, and to give attention to such other affairs as were specified in the written instructions which I gave at the close of my last visit to this station. Mr. Henry Gross, student teacher, shall also continue to attend to the duties there assigned him.

Miss Emilie C. Nicol is allowed leave of absence for a period not to exceed three months, provided, it is to be understood, that Mrs. Brierley can arrange to carry on the work in St. George's Hall during her absence, and provided, further, it is to be understood, that we do not mean to establish a precedent thereby, but only permit it

in this special case in view of the extra burden of cares which she bore during Mrs. Brierley's absence.

It is to be understood that no other than very small boys shall be allowed to remain in St. George's Hall. The others must be transferred to the higher department.

S. D. FERGUSON,

Bishop of Cape Palmas.

ST. JOHN'S MISSION, CAPE MOUNT,

November 10th, 1894.

THE LATE J. J. WALTERS.

Bishop Penick, who was Bishop Ferguson's immediate predecessor in the Episcopate of the Jurisdiction of Cape Palmas, writes from Baltimore, January 9th last, regarding Mr. Walters, as follows: "He was, in my judgment, one of the brightest, bravest, truest men we ever had from the Negro race. But God knows where such spirits can do the best work for Him, and it is all well. We do not know how many thousand-fold one's power is multiplied by passing up nearer the King and the Great White Throne."

ARRIVAL OF MRS. BRERLEY AND DR. WALRATH.

Mrs. M. R. Brierley writes under date of October 31st, 1894, as follows: "After a very pleasant though rather long passage Dr. Sarah L. Walrath and I arrived at our mission at Cape Mount on Tuesday morning, the 23d inst., and found everything in the most beautiful order. You may suppose we had a very warm and hearty welcome. The bright smiles and happy greeting of the children and older people were a great contrast to the daily routine of ship life. All

rejoice to have a physician and already feel they have a true friend in her. Poor Mr. J. Walters is suffering greatly. It will not be long before he is taken out of this world.

"It is a long time since I have seen the pupils of St. John's Mission clothed so nicely and looking so happy and well as now. I need not state again how grateful, under God, I feel to dear Miss Nicol and Miss Grante for their devotion to the work under their care.

"While our mission is prosperous sorrow, starvation and woe are around us. The cruel war is still raging. It is the general opinion that the Vey people will soon be exterminated unless the Liberian Government puts an end to the strife and butchery. Just as we had closed the Sunday-school last Sunday afternoon a cry was raised that the war men were close upon us. We put our little ones in their sleeping-room and waited until we realized that it was a false alarm.

"Dr. Walrath has been very busy, and was getting her little dispensary—which is in Bishop Penick's old house—into nice order, when she was taken with her first fever last Monday morning. She now lies very weak, but we are hoping for the best. Miss Nicol is also confined to her bed, and owing to a heavy downpour of rain last Friday many of our children are suffering from coughs and colds.

"Dr. Walrath is occupying a room in the last large, new house Dr. Tucker erected, while I, as Bishop Ferguson expressed it five years ago, 'still cling to the old hulk,' my first residence on this hill."

In a postscript Mrs. Brierley says: "Doctor Walrath hopes to be able to write to you in a week."

JAPAN.

AN APPEAL TO THE CHURCH IN THE UNITED STATES.

A CONVOCATION of all the clergy and of delegates of the laity of the Missionary Jurisdiction of Tokyo, assembled in Tokyo from the 20th to the 23d days of November, A.D. 1894, having considered prayerfully and carefully the condition of our work in Japan —its present state and its immediate needs—and being deeply impressed with the necessity laid upon us of extending our work without delay, hereby presents to the Church in the United States a plain statement of

the needs of the American Church mission in Japan.

(1) Two trained men are required at once for the divinity-school at Tokyo.

Upon the successful working of this school depends the future character of our native clergy and catechists. The school is at present undermanned. Its work cannot be done thoroughly or satisfactorily by the present staff of professors. The need is urgent; the remedy should be prompt.

(2) Nine devoted men are needed for evangelistic work.

The authorities of the American Church mission in Japan have insisted upon and obtained the setting apart, as the jurisdiction of the Bishop of Tokyo, a district containing about 16,000,000 souls. This jurisdiction is divided into two convocational districts, that of North Tokyo having a population of about 11,000,000, and that of Kyoto having about 5,000,000.

This is less than the authorities at home wished to claim for the American Church.

To carry on the work in this huge diocese, the Church has six foreign Priests, who can give their whole time to evangelistic work; and five native Priests and two Deacons, who, having parochial charges, are free to do evangelistic work for only a part of their time.

As a consequence, work already begun cannot be pushed forward with the vigor which it demands, and no new work can be attempted in many of the principal cities and districts in this jurisdiction.

It is the opinion of this convocation, that foreign Priests should be stationed in the following cities, all of which are capitals of the provinces in which they stand:

Population—Census of 1887.

	City.	Province.
Kyoto.....	300,000	866,743
Fukui.....	87,376	590,548
Kanazawa...	97,653	737,224
Niigata.....	40,778	1,652,736
Akita.....	29,225	662,917
Aomori (about)	30,000	523,226
Morioka.....	80,166	651,989
or		
Yamagata....	26,971	732,913
Utsunomiya..	22,413	670,042
or		
Mito	19,582	980,803
Fukushima..	10,000	893,954

Of the above places, Kyoto is already the residence of a foreign Priest, but an additional Priest is a necessity; and Aomori and Fukushima each have a resident lady missionary.

Now, in making this appeal, we do not lose sight of the special function of the foreign missionary in Japan, namely, to train up and use native workers. This is still the special object before us. And we pledge ourselves not only to use native workers,

but, whenever possible, to put them into positions of superintendence and control. We are wholly free from any desire to reserve for ourselves the chief positions in the work. But we must have a large increase of foreign workers before we can hope to have a satisfactory increase in the number of native converts who will, in time, succeed to the work and responsibility now belonging to the foreign missionary.

Nor do we desire by an increase of the foreign missionary force to delay for a moment the day when the Church of Japan shall be self-supporting. On the contrary, we would hasten that day by every means in our power, and we are convinced that the only way in which this happy consummation may be effected is by seizing the opportunity which is given us now to organize, throughout the length and breadth of the Jurisdiction of Tokyo, congregations which from the start may be trained not only in the Christian faith but in the Christian duty of giving.

In view of the facts recited above, we cannot but feel that the Church in the United States has received a call from God, which she cannot disobey except at her peril, to make full and adequate provision for the work which she has undertaken in this land. It is the day of her opportunity. The foreign missionary can to-day travel throughout the Japanese Empire without let or hindrance. The Church in the United States must take action in this matter. She has sent her mission to Japan. She has accepted the responsibility of bringing the news of salvation to a large portion of the population of this land. It is for her to rise to a sense of her responsibility, and therefore it is

Resolved : That the Bishop, clergy, and laity of the Missionary Jurisdiction of Tokyo, in convocation assembled, do most solemnly and urgently appeal to the Church in the United States for the means to send at least eleven clerical missionaries to Japan without delay.

John McKim, Bishop; H. D. Page, E. R. Woodman, Joseph M. Francis, John C. Ambler, A. W. Gring, Henry Laning, T. S. Tyng, Isaac Dooman, Henry S. Jefferys, J. Lindsay Patton, J. McD. Gardiner, Chas. H. Evans.

MISCELLANY.

AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm i. 1.*

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm ii. 8.*

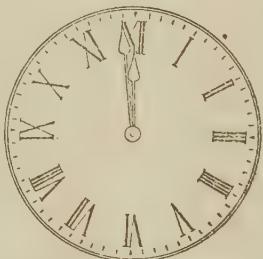
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AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming of



Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Church people, and to the clergy and mission stations at home and abroad.

AT the meeting in Hartford, October, 1894, the following was adopted: *Resolved:* That this Missionary Council repeats the recommendation made by it last year at Chicago, and heartily endorsed by the missionary conference held in London in May, in regard to the noonday prayer for missions; and requests that, where it is practicable, the bell of each church be rung at that hour to remind the people of their duty to pray for the coming of Christ's Kingdom.

INTERCESSION.

OUR missionary treasury is largely in arrears, and the contributions are far behind what they were a year ago, while the obligations of the Board to meet the appropriations, plus the deficit of the last year, are larger than in any previous year. Hence the necessity of much earnest prayer for the money now so greatly needed.

THE Friday following the first Sunday in each month is recommended by the Missionary Council to be observed in all parishes by meetings for prayer in behalf of missions.

A SUPERB CHINESE NEW TESTAMENT.

IT was announced some time ago that Christian women in China purposed to present a costly copy of the New Testament in Chinese to the empress dowager on the sixtieth anniversary of her birthday, and that about 10,000 women, native and foreign, and members of the various Christian mis-

sions, among them our own mission, had united in defraying the cost of the book. The book was finished and delivered to the committee having the matter in charge on the 29th of October last. The presentation of the book, together with a formal address to the empress dowager was made by the ministers of the Tsung-li-Yamen, through Colonel Denby and Mr. O'Conor, the min-

isters of the United States and Great Britain, and the gift was most graciously received.

The Rev. John R. Hykes, agent of the American Bible Society in China, sends to the society a description of the book as follows: "It is royal quarto size, 10x13x2 inches, is printed on the finest paper procurable, and in the largest of movable metallic type. The border around the page is in gold. It is beyond question the finest work ever turned out by any press in China. The printing alone cost over \$275. The book is elegantly bound in solid silver boards made in Canton. The ornamentation is birds and bamboo in relief, and the workmanship is exquisite. The name of the book, 'Complete New Testament,' is in large characters of solid gold. On the centre of the cover is a gold plate, on which is the inscription, 'Classic of Salvation for the World.' The back is old gold plush. The book was enclosed in a solid silver casket, similar in design to the covers of the book, and lined with plush. The casket rested in a plush-covered box, and this in a teakwood case. The Chinese say that the bamboo is an emblem of peace, the birds are messengers; the design, therefore, conveys to the empress dowager a 'Message of Peace' from her Christian subjects. The casket contains ten and one-half pounds of silver; the covers of the book four and one-half pounds. The entire cost of the book and the casket was not much under \$1,200."

THE INEXHAUSTIBLE BIBLE.

IT is the wonder of the Bible that you never get through it. You get through all other books, but you never get through the Bible. I have preached twenty-five volumes of sermons upon this book, and now that I have written the very last word, what is my feeling? I ought to have some feeling about it. Why, this—that I have not begun it yet. No other book could offer such infinite variety of material as is offered by the Bible.—*Dr. Joseph Parker.*

DISTINCTIVELY CHRISTIAN IDEAS.

THE following are mentioned as distinctively Christian ideas, not appearing in heathen religions except as they have been absorbed through contact with Christianity: The character of God as love or universal benevolence; the character of true religion

as spiritual both in worship and doctrine and as uniformly and absolutely moral; the supreme importance of purity, humility, charity and truth; the essential sacredness of secular things; the divinity of suffering and sorrow; the dignity of humanity as God's offspring, and its universal capacity for enlightenment and elevation.

STRONG POINTS OF JAPANESE PREACHING.

THE Japanese are great sermon hearers, even when heathen, and the sermons of some of their own priests are justly celebrated. The sermon is irregular in form—a frank and inartistic but not unstudied talk over the topic that has been in the preacher's mind. He takes a passage for a text, and then probably passes on to some cognate passages as he proceeds. Beginning with the soft, low voice of his people, he soon warms, and often uses much gesture and eager rhetoric; but one of his strong points, as it is of the old Buddhist sermons, is his power of illustration.

To take an example or two only from the sermons I heard. Speaking of the impatience of the Christian under trial: "Summer and winter are each hard to bear, but they are soon over, and we take them as they come; let us take trial as one of God's seasons, and believe that it is only for a season." Of faith and works: "A hawk and a crow" (the two common birds here, and the former the model of the Japanese kite)—"a hawk and a crow, you know, can fly away when they have two wings; and if one wing be maimed or shot off, the bird flutters to the ground and cannot fly. We also have two wings on which we fly to Heaven; the one is faith, the other, works. But we can only fly thither with two, and if we try with one we fall to the ground, and flutter and crawl there like a maimed bird." Of the hope of Heaven: "When you fly a kite" (a universal amusement in Japan) "if you tie the string to one place the kite will fall; if to another, it will whirl and tumble unsteadily in the air but never mount; if to another, it will rise a little way, and then flutter and begin to descend; but if to the right spot it will soar into the sky. So, if we tie our hopes to anything earthly they will come to nothing, though they sometimes seem, by our affections and aspirations, to mount unsteadily

for a little space; but when we tie them to Heaven they soar into the sky and dazzle us with the sunshine of God."—*From Dr. Fleming Stevenson's Letters.*

"WOMAN IN MISSIONS."

THE American Tract Society, No. 10 East 23d Street, New York, has published, under the title of "Woman in Missions," a volume (price, \$1.00) of papers and addresses presented at the woman's congress of missions, held at Chicago at the time of the Columbian Exposition, and compiled by the Rev. Dr. E. M. Wherry, corresponding secretary of the world's congress of missions. The collection comprises addresses and papers by seventeen ladies of various religious bodies, among them being Miss Charlotte M. Yonge, Edna Dean Proctor, and Mrs. Isabella Bird Bishop.

CHINESE CAPABILITY.

MR. EDWARD MITCHELL, who has a wide acquaintance with the Chinese in Australia, publishes an article in the *Nineteenth Century* under the title of "The Chinaman Abroad," which is full of interesting detail and illustrative anecdote.

Mr. Mitchell says that the disabilities of the Jew in mediæval Europe sink into nothingness when compared with those of the Chinese in modern Australia. He has to bear the burden of contumely and live the life of the leper outside of the gates, yet he braces himself for the cruel and unequal struggle and achieves a great triumph in the face of difficulty. Though he is not a man of war, and is without training in military tactics, and has no special love for military glory, yet he is a model of industry and thrift.

To illustrate what the Chinese are capable of accomplishing in Australia, Mr. Mitchell recalls the following scene: "It is a period of partial drought, and a broiling day at Christmas-tide, the midsummer of the Antipodes. I was driving over the parched plains of Riverina, the vast flat tract of fertile land enclosed by the mighty Murray river and its scarcely less mighty tributaries the Lachlan, the Darling, and the Murrumbidgee. The travelling stock road which I am following is cleft by the fierce heat of the sun every here and there into yawning fissures.

Not a single tree or patch of brushwood breaks the horizon.

"At last, through the quivering heat haze, I descry one green spot in the desert. Is it a mirage? I keep asking myself, as the horses instinctively quicken their leisurely jog-trot at the vision, with its promise of water, before them. When I drive nearer I can answer that the scene is no mirage. It is a beautiful God's acre of fruit-trees and vegetables and flowers, inclosed by a hedge of vivid green. I look around for an explanation of this seeming miracle. The creaking of a wheel falls on my ear and directs my eye. The riddle is solved. John Chinaman and a draw-well! He has not heard the footfall of my horses, but when I 'cooey' he looks up, breaks from his work, advances to the side of the hedge, and answers my kindly greeting by a broad smile. 'Vely warm day,' he acquiescingly replies, in the soft pigeon-English which I once heard a Chinaman aptly describe as a 'vely lady-like way of talkie.' He fetches a bucket of water for the horses, and of his own good will bestows upon me a couple of large and beautiful oranges. As I drive off after this brief and pleasant interlude to my monotonous journey, I hear the creaking axle of the draw-well again in operation. The industrious Chinaman is once more at work.

"When, a few hours after my encounter with the Chinese gardener, I reach the station, I find that trouble is in the air. The hands have struck work at the bidding of a travelling delegate from their labor union. The cause of complaint is that the owner of the station has a Chinaman in his employment. The Chinaman in question is my friend the gardener! It seems incredible that there can be such shortsightedness, such unthinking prejudice among a sane body of men."

MISSIONARY MAGAZINES FOR THE BLIND.

MISS LAMB, of St. George's Vicarage, Leeds, England, is the editor of two missionary magazines, in the Braille type, for the blind—a monthly for children called *News from Afar*, at fourpence a month, and a larger one for adults, entitled *Light in Darkness*, price sixpence, issued quarterly. The object of these magazines will be not

so much to excite interest in one particular society as to interest the blind in Foreign Missions generally.

THE BISHOPRIC OF CALCUTTA.

BISHOP JOHNSTON, of Calcutta, and the Metropolitan of India, has signified his intention of resigning his see in the course of the present year. Should Dr. Johnston live to carry out his intention, he will be the first Bishop of that historic see who has retired from the post of duty. Dean Vaughan has well said that there has been "a halo of true heroism" surrounding the Bishopric of Calcutta. Its first Bishop, the learned Dr. Middleton, died in Calcutta; Reginald Heber, the poet Bishop, was found dead in his bath at Trichinopoly; Bishops James and Turner died at their posts after very brief episcopates; the Venerable Daniel Wilson, who resigned the valuable benefice of Islington for foreign service, expired at Calcutta at an advanced age; Dr. Cotton, the friend of Arnold, and master of Marlborough, was drowned by accident in Assam; and Robert Milman, whose life breathed the truest heroism, died in the midst of active missionary work on the frontier of Afghanistan.

—*The Churchman.*

FRAGMENTS.

— "Receive to give" is said to have been the motto of General Armstrong's life.

— Miss Agnes Livingstone, sister of the great Dr. Livingstone, died at Kendal, England, January 3d.

— Among the delegates at the last convention of the Brotherhood of St. Andrew were three Indians from South Dakota, one of them being a son of Sitting Bull.

— The late Amos Lawrence adopted this motto and squared his practice to it to the amount of at least \$700,000: "He is not rich who lays up much, but he who lays out much."

— The Fleming H. Revell Company, of New York and Chicago, have issued in one volume the addresses and discussions of the second international convention of the stu-

dent volunteer movement for Foreign Missions. The volume is edited by Max Wood Moorhead and costs \$1.50.

—The late Gen. S. C. Armstrong said: "What is commonly called sacrifice is really the best natural use of one's self and one's resources—the best investment of one's time, strength, and means. He who makes no such sacrifices is most to be pitied; he is a heathen, because he knows nothing of God."

—Dr. Lefroy, dean of Norwich, England, lately said: "There is a great wave of self-denial passing over the whole of this country, and its blessed and refreshing wash is laving the shores of distant lands, bathing them with the water of life, refreshing their arid spirits with the dew of God, and bringing them to know, to believe in, and to love that blessed Master, whose we are and whom we serve."

—*The Church Missionary Gleaner* says: "At the London Hospital, in Whitechapel, out of some 400 men engaged in medical studies, no less than 100 are members of the missionary association. In the past year six fully qualified men have gone out into the mission field in connection with different societies, and no less than twenty-two of the present members are definitely intending to be medical missionaries; and this in one hospital."

—Dr. Ridley, Bishop of the north Pacific mission, in a late public address in England said: "Surely if it is right to have a passion for music, or painting, or science, it is doubly incumbent upon Christians to have a passion for saving souls, for surely, if the angels rejoice over penitent sinners, that is the music of Heaven, and is not that sweetest of all? And if the heathen are as God's outline filled in with the devil's likeness, surely the obliterating of that, and the renewing of the image of Christ, is the most glorious art! And if giving them that knowledge which shall make them 'wise unto salvation' is anything, it is the science of sciences. So we have that which should surely be the ambition of the brightest spirits amongst you."

THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary.*

TO DIOCESAN OFFICERS.

THE February conference of general and diocesan officers of the Woman's Auxiliary will be held in the Church Missions House on Thursday the 28th, after Noonday Prayers in the Chapel.

JULIA C. EMERY, *Secretary.*

A THIRD THOUSAND.

WE are rejoiced to report in this number the third individual gift of a thousand dollars towards the United Offering. The first came from the Diocese of New York; the second from Maryland; the third from Massachusetts. Within the eight months before the offering shall be made, we hope that many more women of abundant means may cheer the hearts of others, as willing but less able, by following this good example.

CHRISTMAS BOXES.

SPECIAL attention is called, this month, to the letter from our old friend and faithful missionary, the Rev. J. A. Gilfillan, in Minnesota. It was written in response to direct inquiries on our part regarding the Christmas boxes sent to the Indian missions under his care. We print it in acknowledgment of those boxes, and as a reminder that all sent in future, to any of our Indian missions, should be sent *in time, by fast freight, all charges paid, clearly marked within and without* as to whence they come, and that they should contain only *such things as the missionary desires and needs.*

THE DECEMBER CONFERENCE MINUTES.

THE December Conference was held in the Auxiliary Room of the Church Missions House, after noon prayers in the Chapel, on Thursday, the 27th, Miss Cornelia Jay, President of the Foreign Committee of New York, presiding.

The Secretary called the roll, and the following branches were represented: Central New York, one (Junior); New York, three; Pennsylvania, one; Rhode Island, one—four diocesan branches by six officers.

After reading the minutes the Secretary reported \$248.50 received during the month for the Deaconess' house in China, \$198.50 of which was towards the redemption of pledges, also twenty missionary boxes undertaken in response to di-

rect appeal made to individual branches, in addition to similar work for which branches applied themselves. She also told of boxes sent from new and weak branches which had proved exceptionally welcome to the missionaries receiving them.

She told of a letter recently prepared to be sent out to the parishes and missions in a missionary jurisdiction where the Auxiliary is as yet but little known, and suggested that a similar letter might be profitably sent to such places in many of the dioceses.

A kind letter from Miss Palgrave was read, extending warm greetings to the Woman's Auxiliary, and recommending that correspondence be opened direct with the Secretary of the Ladies' Association of the Society for the Propagation of the Gospel.

A letter from Miss Coles of Philadelphia was read, asking if some way might be devised for bringing the Indian work in Wyoming and Idaho, Southern Florida, Oklahoma, and other places where it is yet in its beginnings, before the women of the Church, in order to gain the help of different diocesan branches for specific fields.

Attention was called to two leaflets now revised and reprinted, which should be generally circulated in the Auxiliary. These are "A Letter to a Parish Officer of the Woman's Auxiliary," and "A Leaflet for 'Feeble Dioceses,' 'Poor Parishes' and 'Weak Mission Stations.'"

The Honorary Secretary read the following paper:

We are trying the experiment this year of sending the minutes of the monthly conferences not only to each diocesan secretary but to every diocesan officer, hoping thus to make them all feel that they really have a part in these meetings, whether it is in their power regularly to attend them or not.

Sixty-two out of the five hundred officers have written to us in reference to the proposed Hand-book, but instead of reviewing their suggestions, it will be sufficient to refer to Mrs. Tuttle's paper on the subject, read in Hartford, which appears in the January SPIRIT OF MISSIONS, and which contains about as many as it will be possible to carry out.

I would like, however, to draw attention to this letter received from one of our Missionary Bishops, who is also one of the oldest friends and helpers of the Woman's Auxiliary. It asks a practical question, and it would be a satisfaction to learn how it is answered in our several diocesan branches. I hope some information on this special point may be received from those who read the minutes of this meeting.

CHEYENNE, SOUTH DAKOTA, November 23d, 1894.

DEAR MRS. TWING: Your note of the 14th, with the delightful minutes, comes to me in the Indian country, but must have an answer. The plan for a Hand-book is admirable. All I would add in the paragraph beginning "It should contain" would be "explicit information as to the mode in which a number of women or an already existing parish society may become a branch of the Auxiliary, and what is the *minimum* of relationship to the Auxiliary, and of work for extra-parochial and extra-diocesan objects which is consistent with membership in the Auxiliary." Out in our Domestic missionary field the women are deterred from becoming branches of the Woman's Auxiliary by a fear that by doing so they will load themselves with responsibilities, pecuniary or otherwise, which will hinder their work of raising their part of the missionary's salary, etc.

If their relation could be at first somewhat attenuated, the bond once created would grow stronger year by year.

Yours faithfully,

(Signed)

W. H. HARE.

This letter brings before us the thought of *parochial* branches of the Auxiliary rather than of *diocesan* branches, and reminds us that, in the very beginning of the Auxiliary, the organization of "parochial missionary societies," was definitely committed to the Auxiliary as a most important part of its work. I have felt that perhaps it would be well to emphasize this thought a little, and ask how many parochial branches of the Auxiliary are included in each diocesan branch. We can use the largest liberty in defining "parochial branch," and welcome every one that undertakes in the course of the year *extra-parochial* missionary work; but of course we want to encourage every one to do annually *General Domestic and Foreign* missionary work, and not only *diocesan*, and also, and very particularly, we desire to have parochial missionary societies organized wherever it is practicable.

There were no reports from the four advisory committees, but the following letters were read, in which Mrs. Wallis, of the New York Junior officers, gives an answer to certain inquiries regarding Junior work, received from North Carolina and Southern Virginia.

To the former branch she writes :

Miss Emery has handed your letter over to me to answer your question as to the best way of starting missionary work among the young people. I think the first thing is to enlist the sympathy and help of the rector of the parish, and then to ask the Sunday-school teachers to interest their scholars, and, if possible, have one Sunday-school service a month devoted to missionary work, sometimes asking a missionary to address them. If this is not possible, have some one prepare a ten minutes' talk for the young people. Form sewing-circles for the girls; have weekly meetings, and let some one, at least once a month, read and talk of some particular point for their help; let them always have some object to work for, and have them know all about it; sew for the sick in hospitals; begin early to care for the poor and sick; learn to do good wherever they can, so that interest becomes a part of their daily life and thought. Have mite-boxes for the General Mission Fund, and birthday boxes into which each puts a gift on his or her birthday. This money might be collected at the end of the year and voted upon. It is also well to have baby boxes, into which each can put a penny on Sunday for their baby brother and sister with a prayer for missions. Scrapbooks can be made and large pieces of cardboard with pictures pasted on them, to hang on the beds of little sufferers in hospitals. Ask the children to try to keep one book in order till the end of the year to give to some other child. Form a Junior missionary society to which the little children can look forward. These members would probably be from fifteen to twenty-five years of age, who, as well as meeting to sew, would read and learn how to work for missions intelligently. The work grows of itself, and much comes from small country parishes as well as the large city ones, and although the work has to be done in different ways, it is all one and for the great good cause of missions.

To Southern Virginia the letter runs :

In a letter to Miss Emery, which she has given me to answer, you ask what shall be done for "young girls too old for the Juniors and yet not old enough to go into the Woman's Auxiliary." Why would it not be a good plan to have a first and second division of the Juniors, or, call one the Children's Missionary League, and the older branch

the Junior Auxiliary? I cannot agree with you where you say "that much of the seed sown in the Junior Auxiliary fails to grow into anything permanent." I think that if the young people—boys or girls—are properly trained they will not fail, when they reach the proper age, to pass on into the Brotherhood of St. Andrew or the Woman's Auxiliary. It has been my experience with young people, and others have told me they have had the same, that they will not make these transfers until they are quite ready. They will not be coerced, and many have said if they cannot go on working with their own Junior Society, they will not work at all. This seems to me quite natural. Why should they prefer the Society composed of women old enough to be their mothers to their own? They will soon enough realize for themselves when they have outgrown the Junior work, and we will see that our training has not been in vain, but that they are fully prepared to take our places in the Woman's Auxiliary when we pass on.

Mrs. Truslow's letter upon the United Offering has been embodied in leaflet form, and may be had by any members of the Auxiliary. She sent also to the meeting a suggestion for a self-denial week card.

Notice was given of approaching visits from Bishops Hare and Barker and Archdeacon Joyner, who might be secured as possible speakers, and the officers were asked to consider the subject of the next General Meeting, with the idea in mind how it might be made the best the Auxiliary has ever enjoyed. "No reports, or if any, one of the briefest; much singing, but not too much; men speakers," were some of the suggestions made. Others are asked from all officers and other members of the Auxiliary, to be presented at next month's Conference. *Please pay particular attention to this request.*

With prayers the meeting adjourned.

A BUDGET OF CHRISTMAS LETTERS.

THE INDIANS' CHRISTMAS IN MINNESOTA.

THE Rev. J. A. Gilfillan acknowledges the receipt of boxes and barrels sent for the Christmas festivals among the Indian missions of Minnesota, except for Red Lake, which the Rev. F. Willis, stationed at that point, acknowledges.

Mr. Gilfillan writes on January 7th: "Your most kind letter of the 3d inst. has just arrived, and it is a pleasure to answer it, as I shall do at once.

"First. Some of the boxes sent did not arrive in time, but with what we had on hand from last year we managed to get along very well, and have nothing but thanks for our kind friends for so liberally supplying our wants.

"Secondly. As to your inquiry whether the boxes were marked so as to be distinguishable. None of those that came here were marked with the sender's name either inside or out. One box and barrel have been put away unopened, and so may be

marked inside; they are not, outside. As to those opened, I could generally discover their identity by scraps of newspapers wrapped around articles, or by the weight, or some particulars given as to contents in the letters about them written to me. Some of them, though looking carefully for incidental marks, I could not identify. But generally I was able to write the senders that they had been safely received.

"Thirdly. As to what you ask about useless articles having been sent. Only in the case of one box, which contained almost solely old magazines. I could not identify the sender.

"Fourthly. As to whether charges were paid. Sometimes they were, and sometimes not. Sometimes the parties have written me to let them know the amount of freight, which, when I could identify, I have done, and they have remitted it.

"As to our Christmas Festivals: We bought about 500 pounds of candy, and 175 pounds of peanuts, and tapers and netting,

etc., and divided them among the stations. In every place on Christmas Eve at midnight the Indians were assembled in their churches, many of them walking over the snowy waste for miles; and eleven o'clock found them quietly sitting in their seats, waiting for the joyful hour to come. Everywhere the Indian women had trimmed the churches with evergreens with a taste that excites the admiration and surprise of their white sisters. This they do rapidly and deftly, with facility and taste far beyond our race. When twelve o'clock strikes, there is a short service, with singing of hymns, reading of extracts about the birth of the Saviour, addresses and prayers, and then they disperse. On Christmas morning is the usual service, and usually on Christmas evening the Christmas-tree. The Indians are adepts in everything pertaining to the getting up and carrying on of a Christmas festival. I was at Leech Lake on Christmas Day. The Indian women had trimmed the church most beautifully. There was Morning Service with the Holy Communion. In the evening the church was packed with about 250 Indians. All the Christians were there, and as many heathen as could get in. There was singing of hymns, interspersed with reading of appropriate lessons, the Creed, prayers and address. Each person present got a bag of candy and each child a present. They were just as happy as they could be, and quiet and orderly.

"The next day I drove to Cass Lake, twenty-eight miles, of which about twenty-four was on the ice over the frozen lakes, the thermometer about thirty below zero, and facing a strong northwest wind. However, being used to that, I did not suffer extremely with the cold. At Cass Lake we have a poor little flock of about fifty persons. There are only about 150 persons in the whole settlement, and they have been without any clergyman for a long time, away off in a remote corner by themselves. But they had the little log church trimmed the most beautifully of any of our churches. It was just buried in evergreen wreaths and paper rosettes, and really a marvel. Here, after having service and the Holy Communion in the morning, all the Christians and many of the wild Indians assembled in the evening, had the usual hymns, readings and addresses, and then lit the tree and distributed the candy-bags and presents. There

were some Norwegians who had settled about five miles from them, who came to the Christmas Eve Service, and the Indians, seeing a boy with only a blue drill-jacket and a little shirt in thirty below zero, with great humanity scraped together their little duds and sent the Norwegian boy home warmly clothed.

"Similar Christmas festivals were held, with slight variations, at every church and mission station, usually on Christmas night; that is, at White Earth where from 300 to 500 Indians were in the church; Wild Rice River, Twin Lakes, Gull Lake, Red Lake, St. Antipas' Church, Old Chief's Village, and at Pine Point, as well as at Leech Lake and Cass Lake. Everywhere there was great joy, for Christmas is a great event in the life of the poor Indian. They have but little joy in their lives, and on that account the joy of Christmas seems a great thing to them. It is far more to them, far more looked forward to, than with the white people.

"With deep gratitude to all the good friends everywhere who have followed your suggestions and helped us, I am

"Very respectfully and gratefully yours."

GREENWOOD, SOUTH DAKOTA.

The Rev. J. W. Cook writes, January 8th:

"We had a very pleasant and satisfactory celebration Christmas night, with a large and beautiful tree with something on it for all. The people have been receiving money from their late treaty, you know. Only a part of them had been paid, however; but many of them who had been, and others too, brought presents for each other, which were mostly of a practical character, such as dress goods, etc. These were piled high under the tree, and every article, whether intended for the same person or not, was separately done up and marked so that the same name was often called many times, and added to the time and labor of distribution; but that was childish fun, I suppose, and part of their enjoyment. The people furnished all the apples, cakes, candies and nuts in great abundance also. I have heard no complaints, and so count it one of the most successful and satisfactory celebrations we have ever had. They had good times also at the chapels at White Swan and Choteau Creek.

"I had a few things left over from last year. Those, together with one box unannounced, were my only dependence up to December 23d. That night my helper at Choteau brought up three packages from the railroad, which relieved my anxiety. Those proved sufficient for all three stations, and were accordingly next day divided, and packages despatched to the chapels. Two barrels did not arrive in time, unfortunately, although we had enough to go around without them; but if they had been here I could have made some things more satisfactory to myself. One was sent too late; the other, also sent too late, was sent by mistake to Yankton, and I had to order it sent to Springfield. They were not all marked, nor had they anything inside by which to identify them. One that came from some Indian Guild unannounced was a very good and helpful box. There was no letter, lists, or anything except a pasteboard on the outside, and the name of the guild so rubbed out that I could not make it out, and no number. I wrote and addressed as best I could at a venture.

"The things sent were pretty generally satisfactory; there was comparatively little to commit to the flames. In the two barrels since received there was considerable old clothing of little use to anyone. I never give out anything in this line except at Christmas; and as the people are receiving and will receive some semi-annually, I don't think we shall have much call for help. I have received three large and two smaller boxes.

"I could not be present at the Santee Christmas Festival, and left everything to the Rev. Mr. Holmes. He reported that they had plenty and a good time. I do not know of his receiving more than one box."

FROM ST. PAUL'S SCHOOL.

Mrs. Johnstone, Principal of St. Paul's School, writes on January 11th: "The seasons come and go so rapidly that it seems as if we hardly recover from one Christmas before we are making preparations for another. We had our tree on Christmas Eve. As on previous years, it was in the parlor, and I had the folding-doors thrown open into the dining-room. Here our friends gathered to see the tree and hear our boys' Christmas carols. I called the children in just before dressing for the evening to see

the tree, that their minds might not be taken up with it and attention divided while singing and reciting. At half-past seven the tapers were lighted. Our Indian friends and some of the Government employées at the Agency had already gathered. In a few moments the boys marched from the lavatory through the hall around the tree into the front part of the dining-room, singing as a processional, 'Hark, the Herald Angels Sing,' recited some of the Prophecies in English, sang 'Venite Adoremus,' recited the Fulfilment in Dakota, sang the carol, 'Star of the East,' six boys taking the part of the Child, and six the part of the star, all the school joining in the chorus. They then chanted a prayer in closing. Mr. Felix Brunot, a Dakota, who is one of the most exemplary Indians on the Reserve, and a man who would command attention in a white audience by his distinguished appearance, made a speech in Dakota, followed by an address by Mr. Henry Stricker and one by Mr. Goodteacher. Mr. Cook made the closing remarks, and then, much to the delight of the children, began the distribution of gifts. All were delighted with their remembrances and with the tree. The parents and Dakota friends present said they felt proud of the boys' appearance, and the advancement they had made, for which they must thank the good people who had come to work among them, and those who sent them, and those also who furnished such lovely gifts for Christmas time. They so often forget to be thankful, and seem to expect too much done for their comfort and pleasure as a right, that I was glad to hear such sentiments expressed. But I presume we all have shortcomings and are not so thankful as we might be.

"Very often the parents have carried their children's gifts home after the tree, professing to pack them away for the boys when they go home in the summer. They always felt badly and gave them up very reluctantly; they knew well their parents would trade and give them all away. However, I did not know this until one of the little lads told me they would never get them, because their mothers would give them to some of her friends. I then told the parents the children's gifts were to be left in the school until they went home at the close of the term. I can't tell you how pleased the boys were at such a command.

Consequently the house was given up to games for three or four days after Christmas, and we were kept extremely busy explaining and admiring them, for every boy wanted you to fully appreciate his, and the games were much more amusing if the teachers played once with them and were beaten.

"After the distribution of gifts and speech-making I had coffee and some other refreshments, to which they did ample justice; they seem to enjoy chatting over a tin cup of coffee as much as white people do over more elaborate and delicate refreshments.

"We received an abundant supply of gifts, not too much, and yet sufficient for every one; and such appropriate ones, games, books, and pretty toys, which were not so expensive that we would hesitate to give them out. It was a lovely box, and came in such good condition, beautifully packed. Aside from the gifts stockings and handkerchiefs were sent, which I did not give out as presents, but put in the storeroom for future use in the school. I wrote the ladies of what I had done, and they approved. I had written begging some new Church Hymnals for our daily use in the school, and found, on opening the box, twenty-five Hymnals presented by James Pott & Co.

"Now, in regard to the school, I must in the first place tell you how nice our boys were last year, and this, so far. We have had no trouble with runaways or disobedience; they seem to try very hard to improve in every way, and I have so many times felt discouraged and thought them selfish and ungrateful, that I was surprised to find I was mistaken to a certain extent. The first part of the term they were inclined to talk after going to bed. After prayers one evening I spoke of it and said that the evenings were the only time I had for quiet and rest, and their chattering disturbed and annoyed me very much, and I feared they did not have much regard for my comfort. I have never been obliged to speak of it since. I have often been where there were two or three children who would make more noise going to bed than the twenty large boys I spoke to, and at Christmas I was surprised to find they had remembered me with two presents, which they had selected and purchased with their own money.

"The Indians are gathered in the Agency to get their treaty-money. Many of them will not have a cent after paying debts they have accumulated on the prospect of the coming money. Carriages, fine gay harness and large American horses seem to be their weakness. White men are hanging around with every conceivable trick to get any money the poor souls may have left after paying their debts, and many are getting whiskey."

FROM ST. MARY'S SCHOOL.

Mr. Mugford, the superintendent, writes, January 10th: "We very gladly avail ourselves of the opportunity of expressing our thanks to those who helped to make our Christmas a bright and happy one.

"Our children begin to feel Christmas is near when told they must be very good and quiet in their bedrooms because the teachers are going downstairs to stone raisins for their plum-pudding. The day before the twenty-fifth the teachers and myself drove sixteen miles to get a small pine-tree for the Christmas-tree, as we thought the cedars looked too brown and sombre. We also brought with us a quantity of pine brush and some of the spiky yucca plants. We had so much on the wagon that there was scarcely room for ourselves, and as we had to follow a trail up and down some steep canyons, the ladies decided to walk. When I arrived on the level prairie I could not see my passengers, but finally saw them walking just as fast as they could in the wrong direction, and I do not think they were convinced that I was not taking them wrong until they reached a well-known road. When we did reach home we could not arrive at a conclusion as to whether we were more hungry than sticky (from the resin) or sticky than hungry. As a matter of course, all must help to decorate the school-room, and the afternoon was devoted to this, so many volunteers causing plenty of confusion and noise; but when finished and the lamps lighted, it looked very bright and cheery.

"The children told me they were going to wish me 'Merry Christmas' before I could say it to them, so I made up my mind that instead of lighting the lamps in their sitting-room I would leave it in darkness and wait for them to come; but they were much too clever for me, for at half-past one in the

morning I was awakened by a loud shout of 'Merry Christmas, Mr. Mugford!' followed by a scampering and scurrying of bare feet. On each child's plate for breakfast was a pretty card, an ear of popcorn, apples and candy; however the children managed to sober down enough to do full justice to a hot breakfast. A sprinkling of snow and a bright, frosty day made things look 'Christmas-y,' and as the children could play outdoors quite comfortably, they managed to take turns at the laundry stove and get their corn popped without any difficulty as to who should be first, or who have to wait. At our service in the morning the children surpassed themselves in their singing of Christmas hymns. They are very fond of singing, and had chosen the hymns for themselves. Many of the parents were present and dined with the children. It was hard work to find room for all, but at last places were found, and, as the children remarked in their queerly worded English, 'We eat very nice at dinner.' After dinner most of the children went for a long walk and we decorated and arranged the presents on the tree.

"The children had their supper in their sitting-room with their parents, but could not eat much as they were so anxiously awaiting the arrival of Mr. Clark, our missionary, and Miss Dickson, a lady of whom they are very fond. When they did arrive, there was such a shout that they had to run into the parlor as a place of refuge. After we had all said the Creed and Lord's Prayer, Miss Dickson talked in Dakota to the children for a little while, and then we sang 'Gather 'round the Christmas tree.' There was a great deal of laughter caused by the teachers having stuffed a rag doll and placed it on the Christmas tree, marked with my name. The girls were made happy each with a doll and some other present, and the boys with skates, knives, etc.

When the tree was stripped the children went to their sitting-rooms and played till long after their usual bedtime, for I was sure they would never sleep until too tired to keep their eyes open. It was a surprise to me and a pleasure to see that so many of the girls had worked to make presents for the teachers, little moccasins, funny little dolls, fixed in 'packs' as the Indian women fix their babies, tea-coseys, foot-stools, pin-cushions, etc. No one was forgotten, even my little two-year-old girl was the recipient of a pretty doll, marked for her and which came in one of the boxes, with name and all complete, for on the doll's dress was pinned a slip of paper showing that she was to be called 'Mary Francis,' and that is what she is called. Without any friction among the children and favored by lovely weather, Christmas, 1894, proved a very happy day for all the inmates of St. Mary's, and if the friends in the East could have looked in on us, they would have been gratified and pleased to know that their work had given such happiness to all of us here."

THE ONEIDA CHRISTMAS BOXES.

We had lovely Christmas boxes, and plenty of things, so that we could make up satisfactory bundles. For the first time since we have been here all the boxes came in time. Articles for children were largely in the majority, so that it was rather difficult to find suitable gifts for some of the older people, but careful selection enabled us to make some provision for all. One thing of which we were particularly glad was the large number of good books for children. There are now very few families in which there is not one, at least, who can read. The literary taste of the people is not far advanced, however, and so books with short stories and plenty of pictures are most sought after.

Offerings are asked to sustain missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-one Bishops and stipends to 1,300 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

ACKNOWLEDGMENTS

OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, *Church Missions House, 281 Fourth Avenue, New York.*

Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from December 1st, 1894, to January 1st, 1895.

* Lenten and Easter Offering.

ALABAMA—\$6.00

Birmingham—Advent, "Mrs. A.", Foreign 6 00

ALBANY—\$743.46

Albany—All Saints' Cathedral, Domestic, \$65; Indian, \$1; General, \$163.23; Foreign, \$60; Mexico, \$10; Wo. Aux. Colored, \$10; Foreign, \$20; Sp. for Archdeacon Joyner, South Carolina, \$10; Sp. for Good Samaritan Hospital, Charlotte, North Carolina, \$10; Indian, \$15; Sp. for Miss Carter's work, Minnesota, \$10.....

St. Paul's, Domestic, \$51.16; Foreign, \$46.66; "Paul Beck" scholarship, Boone School, Wuchang, China, \$50; "Pauline Beck Hewson" scholarship, St. John's Mission, Cape Mount, Africa, \$25..... St. Peter's, Wo. Aux., Sp. for Foreign Christmas gifts.....

Brier Hill—Mrs. Margaret MacDonald, General.....

Cherry Valley—Grace, Domestic, \$40; Foreign, \$10.....

Duanesburgh—Christ Church, Domestic.....

Franklin—St. Paul's Mission, General.....

Granville—Trinity Church, Junior Aux., Sp. for Miss Carter's work, Minnesota.....

Hudson—All Saints, General.....

Keene Heights—Felsenheim Chapel, Domestic, \$15; Foreign, \$24.19.....

Menard's—St. Margaret's, Indian.....

Morristown—Christ Church, Domestic.....

Mary E. Hayward's Missionary Box No. 18,211, Foreign.....

Troy—St. Luke's, Domestic, \$3.10; Colored, \$2.36.....

Unadilla—St. Matthew's, Domestic.....

West Troy—Trinity Church, Domestic.....

ARKANSAS—\$61.99

Hope—St. Mark's, Domestic.....

Hot Springs—St. Luke's, Domestic.....

Little Rock—Christ Church, Domestic, \$35.58; Colored, \$5; Foreign, \$10.....

CALIFORNIA—\$8.00

San Francisco—"M." Domestic, \$3; Foreign, \$2.....

Santa Barbara—Henry P. Lincoln, for the deficiency, \$2; Colored, \$1.....

CENTRAL NEW YORK—\$500.12

Binghamton—Christ Church, Mrs. R. G. Quannell's S. S. class, General.....

Durhamville—St. Andrew's, Domestic.....

New Berlin—St. Andrew's, Domestic.....

Owego—St. Paul's, Domestic, \$1.80; Foreign, \$1.80.....	3 60
Senecca Falls—Trinity Church, Domestic....	107 92
Utica—Grace, Domestic, \$28.60; Foreign, \$5.....	291 60
Trinity Church, Domestic	14 00
Watertown—Trinity Church, Wo. Aux., Sp. for Bishop Brewer, Montana.....	50 00

CENTRAL PENNSYLVANIA—\$440.92

Bethlehem—Trinity Church, General	31 66
Harrisburg—"B.", General	3 00
Jonestown—St. Mark's, Domestic	2 18

376 23

Lancaster—Miss H. K. Benjamin, for Bishop Ferguson's work, Africa, \$2.50; Alaska, \$2.50.....	5 00
Mauch Chunk—St. Mark's, Indian, \$20.95; Colored, \$3.95; S. S. for "Leighton Coleman" scholarship, Shanghai, China, \$40.....	81 90

172 82

Milford—Church of the Good Shepherd, Domestic	2 00
Montrose—St. Paul's, Domestic	5 00
Pottsville—Trinity Church, Domestic, \$100; Foreign, \$100.....	200 00

80 00

Reading—St. Barnabas', General	3 15
South Bethlehem—Nativity, Domestic	26 53

19 90

Towanda—Christ Church S. S., for "Elizabeth S. Douglass" scholarship, Female Orphan Asylum, Cape Palmas, Africa	30 00
Miscellaneous—Branch Wo. Aux., Sp. for Bishop Ferguson, for his work, Africa, "A King's Daughter," General	50 00

1 80

5 00

14 65

39 19

6 21

1 37

38

CHICAGO—\$192.10

Chicago—Grace, "L.", for "Robert" scholarship, \$70; "Hibbard" scholarship, \$70, both in Trinity Divinity and Catechetical School, Tokyo, Japan; Wo. Aux., General, \$50.....	190 00
Dundee—St. James', General	2 10

5 46

8 00

8 83

10 56

50 73

COLORADO—\$8.10

Denver—Christ Church, Domestic	6 60
Manitou—St. Andrew's, Domestic	1 50

40

10 56

50 73

CONNECTICUT—\$544.91

Bridgeport—St. John's, Sp. for Rev. C. B. Wilmer, Southern Virginia, \$15; Domestic and Foreign, \$30.45; for missions in Western States and Territories, \$100.....	145 45
Derby—St. James', General	13 09
Greenwich—Christ Church (of which S. S., \$21.37), General	40 00
Hamden—"C. S. E.", Colored	5 00

5 00

5 00

24 00

ACKNOWLEDGMENTS.

69

Hartford —Christ Church, meeting of Missionary Council, General.....		IOWA —\$29.16
Trinity College Chapel, Domestic.....	10 00	Anamosa—St. Mark's, Domestic.....
Hazardville —St. Mary's S. S., Sp. for Williams Hall, China.....	39 87	Emmettsburg—Trinity Church, Domestic.....
Litchfield—St. Michael's, Domestic.....	1 00	Fort Madison—Hope Church, Domestic.....
Middletown—Berkeley Divinity School, for China.....	31 45	Sioux City—St. Thomas' S. S., Sp. for Bishop Leonard, Nevada and Utah.....
Mystic —St. Mark's S. S., Sp. for Bishop Brooke's work toward the conversion of heathen Indians in Oklahoma.....	50 00	Waverly—St. Andrew's, Domestic and Foreign.....
New Haven—Churchwoman's Association, Wo. Aux., Sp. for Rev. F. M. Mann, Darlen, Georgia, for chancel carpet, \$5; Sp. for Rev. H. D. Page, Japan, for magic lantern, \$5.....	3 00	KANSAS —\$2.50
Rev. W. E. Vibbert, D.D., Domestic.....		Athchison—Trinity Church, Foreign.....
Norwalk —Grace S. S., "Bishop Leonard" class, Sp. for Bishop Leonard, Nevada and Utah.....	10 00	KENTUCKY —\$94.50
Plymouth—St. Peter's, Domestic.....	20 00	Grahamton—A. M. Robinson, General.....
Sharon—"G." Domestic, \$5; Foreign, \$5.....	5 00	Harrodsburg—Mrs. L. S. Pries, General.....
Stampford—St. Luke's Chapel, "A Thank Offering," Colored.....	3 05	Louisville—St. Andrew's, Colored, \$3.58; Foreign, \$54.92.....
Thompsonville—St. Andrew's S. S., Sp. for Williams Hall, Shanghai, China.....	10 00	Charles H. Pettet, for "Wm. F. Pettet" scholarship, St. John's Mission, Cape Mount, Africa.....
Warehouse Point—St. John's, Domestic.....	20 20	LONG ISLAND —\$442.93
West Hartford —St. James, Lucy J. Ellsworth, Domestic, \$10; "L. J. E.," General, 50 cts.....	10 50	Brooklyn—St. Ann's S. S., for "St. Ann's" scholarship, St. Mary's School, South Dakota, \$50; "Benjamin C. Cutler" scholarship, Female Orphan Asylum, Cape Palmas, Africa, \$50; "Frederick T. Peet" scholarship, St. John's College, Shanghai, China, \$70; Missionary Society, Sp. for Rev. J. L. Prevost, Alaska, \$9.32.....
Westport—Holy Trinity Church, Domestic.....	10 00	Miss Adeline L. Hart, General.....
Wethersfield—Trinity Church, Domestic.....	4 80	Miss S. C. Mason, General.....
Yalesville—"H. R. N." Domestic, \$5; Foreign, \$5.....	10 00	Flushing—St. George's, Sp. for Hospital, Ft. Adams, Alaska.....
DELAWARE —\$77.00		Garden City—Incarnation Cathedral, Indian.....
New Castle—"A Churchwoman," Domestic.....	5 00	Great Neck—All Saints, "A Member," Sp. for Miss Aldrich's medical bill, Japan.....
Miscellaneous—Miss L. Rodney, Wo. Aux., Sp. for Mr. Osuga's Orphanage, Oji, Japan.....	20 00	Maspeth—St. Saviour, Domestic, \$63; Indian, \$55.....
Miss Sophie Rodney, Wo. Aux., Sp. for Miss MacRae's work, China.....	5 00	Sag Harbor—Christ Church, Domestic.....
Branch Wo. Aux., Sp. for Bishop Brooke, Oklahoma.....	47 00	Setauket—Caroline Church, General, \$3; Domestic (of which Mite Box No. 91,261, \$1.50), \$7.07; Mite Box No. 91,261, Foreign, \$1.....
EAST CAROLINA —\$47.59		Miscellaneous—Branch Wo. Aux., for "Long Island" scholarship, St. John's College, Shanghai, China.....
Bath—St. Thomas', contents of Missionary Pockets, General, \$4.66; Foreign, 39 cts.....	29 29	LOUISIANA —\$92.04
Beaufort Co.—Zion, General.....	7 00	New Orleans—Annunciation, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan.....
Bertie Co.—Grace, Domestic.....	5 05	Christ Church, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan, \$20.80; General, \$18.58.....
Craven Co.—St. Paul's, General.....	2 38	St. Luke's, Wo. Aux., General.....
New Berne—Christ Church, Domestic, \$15.12; Foreign, \$14.17.....	2 82	St. Paul's, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan, \$20.80; General, \$18.58.....
Wilmington—St. Paul's, General.....	1 05	Trinity Church, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan.....
EASTON —\$17.00		Thibodeaux—St. John's, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan.....
Kent Co. (Chestertown)—Emmanuel Church, Junior Aux., Sp. for freight on box to Minnesota.....	1 00	Williamsport—St. Stephen's, Domestic, \$5.65; "Tithe," General, \$6.81.....
Talbot Co. (Longwood)—All Saints', General.....	2 00	Miscellaneous—Branch Wo. Aux., General
Wicomico Co. (Salisbury)—St. Peter's S. S., for Bishop Graves, China, \$7; Bishop McKim, Japan, \$7.....	14 00	MAINE —\$24.62
FOND DU LAC —\$15.49		Houlton—Church of the Good Shepherd, Domestic (of which Wo. Aux., \$10), \$15.00
Sheboygan Falls—St. Peter's, Domestic and Foreign.....	15 49	Saco—Trinity Church, General, \$9.62
GEORGIA —\$84.89		MARYLAND —\$1,683.88
Americus—Calvary, Domestic, \$3.30; Colored, \$4.75.....	8 05	Allegany Co. (Cumberland)—Emmanuel Church, Domestic.....
Atlanta—St. Philip's S. S., Wo. Aux., "Thank Offering," for Alaska, \$8.33; China, \$8.33; Africa, \$8.34.....	25 00	Baltimore—Emmanuel Church, Domestic, \$144.29; Sp. for Rev. J. A. Ingle, China, \$5; Wo. Aux., for salary of Miss Ives, South Dakota, \$100.....
Brunswick—St. Mark's, Domestic.....	5 07	Grace, Sp. for Bishop Brooke, Oklahoma, \$30.65; "A Member," through Indian Aid, for salary of Miss Ives, South Dakota, \$5; Mite Chest No. 6,140, Domestic, \$5.17.....
St. Athanasius', Domestic, \$3.40; Foreign, \$4.....	7 40	
Milledgeville—"Anonymous," General.....	1 00	
Savannah—Christ Church, Domestic, \$15; Foreign, \$15.....	30 00	
St. Simon's Mills—Christ Church, Domestic.....	8 37	
INDIANA —\$10.00		
Indianapolis—St. Paul's, Wo. Aux., Sp. for "Isabella Jenckes" scholarship, Layton, Utah.....	10 03	

ACKNOWLEDGMENTS.

Holy Innocents' S. S., General	4 57	MILWAUKEE—\$147.36
St. Paul's, Colored	32 42	Delavan—Christ Church, Domestic, \$14.42;
"E. and M. and A.," for "E. S. Hall" (In Memoriam) scholarship, St. Paul's School, South Dakota	60 00	Foreign, \$17.94 32 36
Five Mothers' Missions, through Mrs. M. H. Howard, Sp. for Rev. J. C. Ambler, Japan	25 03	Milwaukee—St. James', Domestic, \$25; Colored, \$25; Indian, \$30; Foreign, \$35 115 00
Baltimore Co. (Towson)—Trinity Church, Domestic and Foreign, \$83.50; Wo. Aux., Sp. for Miss Dodson, for furnish- ing Deaconess house, China, \$50.....	138 50	MINNESOTA—\$58.55
District of Columbia (Washington)—In- carnation, Domestic	9 07	Duluth—St. Paul's, Branch Wo. Aux., for salary of teacher in Jane Bohlen School, Wuchang, China 50 00
(Washington)—St. John's, Domestic and Foreign, \$10; Colored, \$20; Sp. for Rev. Mr. Pott, China, \$30; Sp. for Bishop Garrett, Northern Texas, \$22; Sp. for Rev. J. L. Prevost, Alaska, for steam launch, \$30.....	292 00	Janesville—St. John's, General 4 00
Miss Virginia L. W. Fox, Domestic, \$50; Indian, \$25; Colored, \$25; Africa, \$25; China, \$25; Japan, \$25; Sp. for India, \$25.....	200 00	Wells—Nativity, Domestic 4 55
Frederick Co. (Frederick)—All Saints', Sp. for Rev. Mr. Ingle, China, \$50; League Chapter, for salary of Rev. J. A. Ingle, China, \$300; Sp. for Rev. Mr. Ingle's work, China, \$200; five cent collection, Wo. Aux., Indian, \$8.75; Foreign, \$19.25; Mexico, \$8.50.....	586 50	MISSISSIPPI—\$18.50
Howard Co. (Dorsey)—"A Friend," Wo. Aux., Sp. for Bishop Brooke, Oklahoma	25 00	Fayette—Mrs. Mary Truly, General 1 00
Prince George and Charles Co's—St. John's, "B. M.," Domestic	1 00	Holly Springs—Christ Church, Wo. Aux., General 5 00
(Bladensburg)—B. O. Lowndes, General	2 00	Meridian—Church of the Mediator, Gen- eral 12 50
Washington Co. (Lappon's Cross Roads)— St. Mark's, Domestic	12	MISSOURI—\$37.12
(Sharpsburg)—St. Paul's, Domestic.....	26	Kirkwood—Grace, General 5 55
(Smithsburg)—St. Ann's, Domestic.....	1 25	St. Louis—Ascension, Domestic and For- eign 11 00
NEBRASKA—\$70.00	16 04	Holy Communion, Domestic 9 77
Beatrice—Christ Church, Wo. Aux., Do- mestic, \$3.50; Foreign, \$3.50 7 00	20 00	Mt. Calvary, "A Friend," Sp. for Miss Carter's work, Minnesota 2 00
NEWARK—\$378.27	239 50	St. John's, Domestic 2 40
Englewood—"A. C. W.," through Wo. Aux., Sp. for hospital, St. James' Mis- sion, Alaska 5 00	54 26	St. Mark's, "A Member," for work under Rev. Mr. Yen, China 6 40
Morrristown—"T. W. C.," General 1 00	3 50	NEBRASKA—\$70.00
Orange—Grace, Colored, \$10; S. S., for "Bishop Hobart" scholarship, St. John's School, South Dakota, \$30; Wo. Aux., for "Mrs. Frances C. Hender- son" scholarship, St. Mary's Hall, Shanghai, China, \$20 60 00	19 00	Beatrice—Christ Church, Wo. Aux., Do- mestic, \$3.50; Foreign, \$3.50 7 00
Mrs. Frances C. Henderson, for "Pinck- ney Henderson Adams" (In Memoriam) scholarship, St. Paul's School, Tokyo, Japan, \$40; "Lyman Biddle Memorial" scholarship, St. Augustine's School, Morrovia, Africa, \$12.50 52 50	3 00	NEWARK—\$378.27
(South)—"Two Friends," Colored 6 00	33 78	Englewood—"A. C. W.," through Wo. Aux., Sp. for hospital, St. James' Mis- sion, Alaska 1 00
Paterston—St. Paul's, Domestic 20 77	71 34	Morrristown—"T. W. C.," General 5 55
Summit—Calvary, General 51 25	2 00	Orange—Grace, Colored, \$10; S. S., for "Bishop Hobart" scholarship, St. John's School, South Dakota, \$30; Wo. Aux., for "Mrs. Frances C. Hender- son" scholarship, St. Mary's Hall, Shanghai, China, \$20 60 00
Miscellaneous—Branch Wo. Aux., Colored, \$16.75; Sp. for Church Home and Train- ing School, China, \$30; Sp. for Good Samaritan Hospital, Charlotte, North Carolina, \$15 81 75	30 00	Mrs. Browning, Wo. Aux., Sp. for Dea- coness Home, China 100 00
Paterson—St. Paul's, Domestic 19 00	1 60	NEW HAMPSHIRE—\$11.85
Gardner (West)—St. Paul's, Foreign 3 00	2 00	Berlin—St. Barnabas' S. S., Domestic 85
Greenfield—St. James', Domestic, \$22.88; Foreign, \$10.90 33 78	1 00	Lancaster—St. Paul's, Domestic 4 00
Salem—St. Peter's, for Rev. Mr. Yen's work, China, \$2.75; General, \$48.30; Sp. for Wuhu Church and Clergy House Fund, China, \$30.29 7 30	30 00	Salmon Falls—Christ Church, Woman's Aid Society, General 7 00
Sheffield—Christ Church, Domestic 7 30	1 00	NEW JERSEY—\$386.32
Stockbridge—St. Paul's, Domestic 1 00	1 00	Beverly—St. Stephen's S. S., Domestic, \$11.98; Indian, \$6.18; Colored, \$5.97; Foreign, \$12.42; Sp. for Brazil, \$3.24 45 79
Van Deusenville—Trinity Church, Foreign	9 50	Bound Brook—St. Paul's, Domestic 19 55
Waltham—"Anonymous," Domestic 8 00	1 60	Cranford—Trinity Church, Wo. Aux., Sp. for support of child in St. Margaret's Orphanage, Japan 5 00
Watertown—Church of the Good Shepherd, Colored 1 19	2 00	Dunellen—Holy Innocents', Domestic 1 72
Worcester—All Saints', Sp. for Bishop Johnston, Western Texas (additional)..... 10 90	2 39	Elizabeth—St. John's, Mrs. Catlin, Wo. Aux., Domestic 10 00
MICHIGAN—\$39.85	6 07	Florence—St. Stephen's, Domestic 10 00
Brighton—St. Paul's, Domestic and For- eign 1 00	8 00	Matawan—Trinity Church, Wo. Aux., Sp. for Bishop Talbot's Indian work, Wy- oming and Idaho 5 00
Brooklyn—All Saints', Domestic, \$3.50; S. S., General, \$6 1 19	1 19	Merchantville—"A Family of Four," Gen- eral 4 00
Detroit—St. John's, "A Communicant," General 9 50	2 39	Moorestown—Trinity Church, General 25 00
Hamburg—St. Stephen's, Domestic and Foreign 8 00	10 90	
Marine City—St. Mark's, General 6 07	8 00	
Owosso—Mr. E. M. Thomas, for Japan, \$5.45; China, \$5.45 8 00	8 00	
St. Johns—St. John's, Domestic 10 90	8 00	
Tecumseh—St. Peter's, Domestic c..... 6 07	8 00	

ACKNOWLEDGMENTS.

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Mount Holly—Trinity Church S. S., for "Risdon" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	St. Luke's Hospital, General.....	28 75
New Brunswick—Christ Church, for Rev. H. Forrester's salary and expenses, Mexico.....	1 00	St. Michael's, Wo. Aux., Sp. for Rev. J. L. Prevost, Alaska.....	55 00
St. John Evangelist's, Domestic, \$50.76; Mite Chests, General, \$6.05.....	56 81	St. Thomas' Domestic (of which in Memoriam, \$500), \$1,760.38; Miss A. B. Halsted, through Wo. Aux., for Mexico, \$30; Wo. Aux., Sp. for Domestic Contingent Fund, \$20; Sp. for woman helper, Utah, \$40; pupils of the Sisters of the Church, China, \$18.68.....	1,864 06
Penn's Neck—St. George's, General.....	7 34	Trinity Chapel, Wo. Aux., for "Rev. C. T. Olmsted" scholarship, St. John's College, Shanghai, China.....	50 00
Plainfield—Grace, Indian.....	12 00	Transfiguration, Foreign.....	25 00
Princeton—Trinity Church, Domestic, \$16.14; Indian, \$1; Wo. Aux., Sp. for Miss Carter's lace-teachers' salary, Minnesota, \$5.....	22 14	Zion and St. Timothy's, Wo. Aux., Sp. for Bishop Garrett, Northern Texas, \$5; Sp. for Domestic Contingent Fund, \$1.....	6 00
Salem—St. John's, Domestic.....	67 88	"D. C. L." Domestic, \$3,000; Foreign, \$2,000.....	5,000 00
Trenton—St. Michael's, Domestic, \$20; Foreign, \$38.29.....	58 29	Mrs. Auchmuty, Domestic, \$2,000; Colored, \$1,000.....	3,000 00
Vineland—Trinity Church, Mrs. C. H. Graff, Wo. Aux., Sp. for Rev. J. L. Prevost, Alaska.....	10 00	Mrs. Julia Merritt, Domestic, \$600; Colored, \$400.....	1,000 00
NEW YORK—\$14,057.10		"A Friend," through Niobrara League, Wo. Aux., Sp. for Miss Carter, Minnesota.....	500 00
Casleton—St. Mary's, Domestic.....	26 05	Rev. E. A. Hoffman, D.D., through general agent, Colored.....	100 00
Cold Spring—"P.", General.....	2 00	"A Friend," General.....	55 00
Mrs. I. P. Fillebrown, General.....	1 60	"C.," General.....	25 00
Irvington—St. Barnabas', Wo. Aux., Sp. for memorial lecturn, Haiti.....	5 00	Miss Lizzie L. Holmes, Sp. for Wuhu Church and Clergy House Fund.....	10 00
Manaroneck—St. Thomas', Wo. Aux., Sp. for memorial lecturn, Haiti.....	5 00	Domestic Committee, through Wo. Aux., monthly meeting, Sp. for Bishop Garrett, Northern Texas.....	10 00
Matteawan—St. Luke's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	38 00	"J. A. V. N." Domestic.....	10 00
Monticello—St. John's, Mary V. Z. Cady, Sp. for Miss Suthon's school building, Japan.....	10 00	The Misses Collins, Wo. Aux., Sp. for Rev. T. W. Cain, Texas.....	5 26
Newburgh—St. George's, Domestic, \$150; Indian, \$50; General, \$61.68.....	261 68	"A Friend to Missions," for Rev. Y. K. Yen's work, China.....	15
New York—Ascension, for Rev. Y. K. Yen's work, China.....	5 00	Nyack—Grace, General.....	9 65
Calvary, No. 932, for Rev. C. Booth's stipend, Oregon, \$250; Systematic Offering Plan, Colored, \$350.....	600 00	Rye—Christ Church, Wo. Aux., Sp. for St. Paul's College Building Fund, Japan, \$94.10; Miss Alice Jay, Wo. Aux., Sp. for memorial lecturn, Haiti, \$5.....	99 10
(Riverdale)—Christ Church, Wo. Aux., Sp. for Domestic Contingent Fund.....	3 40	Sing Sing—Trinity Church, Mrs. Kane, Wo. Aux., Sp. for memorial lecturn, Haiti.....	2 00
Grace, Mrs. Samuel Wetmore, through Niobrara League, for "Wyatt" (In Memoriam) scholarship, St. Paul's School, South Dakota, \$60; Wo. Aux., for Miss Williamson's salary, Japan, \$350; Sp. for "Grace Church" scholarship, Haiti, \$115; Mrs. Scrymser, Wo. Aux., Sp. for memorial lecturn, Haiti, \$10.....	535 00	Tarrytown—Christ Church, Mrs. F. E. Lewis, Wo. Aux., Sp. for memorial lecturn, Haiti.....	10 00
Heavenly Rest—"A Parishioner," Sp. for Rev. J. L. Prevost, Alaska, \$5; Junior Aux, Sp. for memorial lecturn, Haiti, \$10.....	15 00	Wappinger's Falls—Zion, Wo. Aux., Sp. for memorial lecturn, Haiti.....	5 00
Holy Apostles', Mrs. N. E. Baylies, Wo. Aux., Sp. for memorial lecturn, Haiti, \$5; Woman's Missionary Association, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$5; Sp. for Deaconess Home, China, \$23.50; Sp. for St. Paul's College Building Fund, Japan, \$28.50.....	57 00	Westchester—St. Peter's, Wo. Aux., for salary of Dr. Walrath, Africa, \$10; Sp. for work among Navajo Indians, \$10.....	20 00
Holyrood Chapel, Domestic.....	1 70	Yonkers—St. John's, Wo. Aux., Sp. for Bishop Brooke, Oklahoma.....	1 00
(Harlem)—Holy Trinity Church, Woman's Missionary Society, Sp. for Rev. J. L. Prevost, Alaska (of which for hospital, \$1).....	11 00	St. Paul's, through Mrs. Searcy, Wo. Aux., Sp. for memorial lecturn, Haiti.....	5 00
St. Agnes', Junior Aux., Sp. for "Pearl Henderson" scholarship, St. Augustine's School, Raleigh, North Carolina, \$25; through Niobrara League, Wo. Aux., for "St. Agnes" scholarship, St. Mary's School, South Dakota, \$60.....	85 00	Miscellaneous—"Anonymous," Wo. Aux., Sp. for memorial lecturn, Haiti.....	1 00
(Morrisonia)—St. Ann's, through Wo. Aux., Sp. for St. Paul's College Building Fund, Japan.....	3 00		
St. Bartholomew's, Wo. Aux., Sp. for missionary in Nebraska, \$51; St. Margaret's Society, for "Bishop Clarkson" scholarship, St. John's Mission, Cape Mount, Africa, \$12.50; S. S.* General, \$265.80.....	329 80	NORTH CAROLINA—\$76.98	
St. Bartholomew's, Parish House "Light Bearers," through Niobrara League, for "David H. Geer" scholarship, St. Elizabeth's School, South Dakota.....	60 00	Asheville—Trinity Church, Domestic.....	27 16
St. Clement's, Domestic.....	66 00	Charlotte—Thompson Orphanage, Domestic and Foreign.....	43
St. George's, Wo. Aux., Sp. for Bishop Talbot, Wyoming and Idaho, for "St. Margaret's" scholarship.....	40 00	Franklin—St. Agnes', Domestic and Foreign.....	2 34
		Henderson—Holy Innocents', Domestic.....	6 00
		Lenoir—St. James', Domestic.....	5 00
		Lincolnton—St. Luke's, Wo. Aux., Domestic.....	6 00
		Louisburg—St. Matthias, Domestic and Foreign.....	1 80
		Monroe—St. Paul's, General.....	1 60
		Pittsboro—St. Bartholomew's, Domestic.....	4 00
		Raleigh—St. Mary's School, Wo. Aux., for "Albert Smedes" scholarship, St. Mary's Hall, Shanghai, China.....	20 00
		Statesville—Trinity Church, Domestic and Foreign.....	1 45
		Warrenton—All Saints', Domestic and Foreign.....	1 20
		OHIO—\$278.23	
		Cleveland—St. Luke's, Colored.....	74 09
		(East)—St. Paul's, Domestic.....	4 74
		Gambier—Harcourt Parish, Church of the Holy Spirit, Sp. for Bishop Kendrick,	

ACKNOWLEDGMENTS.

New Mexico and Arizona, \$2; Domestic, \$30.40.....	82 40	(Chestnut Hill)—St. Paul's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund \$2; for salary of Miss Mailes, Japan, \$16.....	18 00
Sandusky—Grace, Colored, \$117; Daughters of the Church, Junior Aux., for Jane Bohlen School, China, \$50.....	167 00	St. Peter's, Sp. for Bishop Garrett, Northern Texas.....	140 00
OREGON—\$20.52		(Germantown)—St. Peter's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	3 00
Astoria—Grace, Junior Aux., Sp. for scholarship, St. Helen's School, Portland, Oregon.....	4 16	St. Simeon's, Memorial to Bishop Stevens, Domestic.....	12 00
Pendleton—"Miss V. P. B." Wo. Aux., Sp. for picture rolls for Japan.....	30	St. Stephen's, Domestic, \$107.48; Indian, \$35.50.....	142 98
Portland—St. Mark's, Domestic.....	8 86	(Roxboro)—St. Timothy's, Domestic and Foreign.....	18 47
Salem—St. Paul's, Wo. Aux., Domestic.....	5 00	Miss H. A. Wood, Foreign (Germantown)—"A Friend," Domestic.....	100 00
Skipanon—St. Thomas-by-the-Sea, Domestic, \$1.10; Foreign, \$1.10.....	2 20	"K. L. B." General.....	1 00
PENNSYLVANIA—\$2,815.57		"N. C." Sp. for Rev. J. L. Prevost, Alaska, for steam launch.....	10 00
Bryn Mawr—Church of the Redeemer, Wo. Aux., Sp. for Mrs. Rosa D. Gibson, Africa, \$8; Sp. for Mrs. Rosa D. Gibson's daughter, for primers, \$5; Sp. for repairing porch of Miss Woodruff's School, Cape Palmas, Africa, \$10; Junior Aux., Sp. for St. Mary's Hall, Spokane, \$5; Sp. for Miss Marston, India, \$5.....	33 00	Mr. George C. Thomas', Sp. for personal benefit of Rev. J. L. Prevost, Alaska.....	50 00
Mite Box, No. 2,580, Domestic.....	46 23	"B. A." Indian, \$300; Colored, \$500; Sp. for King Hall, Washington, D. C., \$150	950 00
Clifton Heights—St. Stephen's, Domestic.....	3 85	Miss Stille's Bible class, Wo. Aux., Sp. for support of "Anna," St. Mary's Orphanage, Shanghai, China.....	30 00
Oaks—St. Paul's Memorial S. S., Indian, \$1.32; Africa, \$3; China, \$4.14; Colored, \$4.52.....		Mrs. M. F. Cox, Wo. Aux., for "Grace," scholarship, St. John's College, Shanghai, China.....	20 00
Philadelphia (<i>Lower Dublin</i>)—All Saints', Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	17 98	Rev. Fleming James, D.D., Domestic, \$8.34; Colored, \$8.33; Foreign, \$8.33	25 00
(Germantown)—Calvary, Indian.....	2 00	West Chester—Mr. Thomas H. Montgomery, Sp. for Wuhu Church and Clergy House Building Fund.....	20 00
Calvary Monumental, Indian Hope Association, Indian, \$2; Wo. Aux., for salary of Miss Mailes, Japan, \$2.....	1 20	Mrs. Susan Gorgas, Sp. for Wuhu Church and Clergy House Fund.....	10 00
(Germantown)—Christ Church, Domestic, \$70.14; Foreign, \$51.20; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2; for salary of Miss Mailes, Japan, \$12.50.....	4 00	Miscellaneous—Branch Wo. Aux., for salary of Miss Mailes, Japan.....	7 50
Deaconess school, Wo. Aux., Sp. for Rev. J. L. Prevost, Alaska, for hospital.....		Mrs. Conrad, Wo. Aux., Sp. for Rev. J. L. Prevost, Alaska, for hospital.....	25 00
Episcopal Hospital Mission, for "Alonzo Potter" (<i>In Memoriam</i>) scholarship, St. Paul's School, South Dakota, \$30; "Vaughan" scholarship, St. John's School, South Dakota, \$30; "M. A. DeW. Howe" scholarship, St. John's School, South Dakota, \$30.....		Tuesday Missionary Bible-class, Wo. Aux., Sp. for Bishop Walker, North Dakota ..	50 00
(Mt. Airy)—Grace S. S., for "Rev. S. C. Hill" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Sp. for Rev. J. L. Prevost, for steam launch, Alaska, \$25; Gleaners' Guild, for St. Margaret's School, Japan, \$3.57	90 00	PITTSBURGH—\$194.68	
Holy Trinity Church, "A Member," for Alaska.....		<i>Alegheny</i> —Mrs. O. Phillips, Wo. Aux., for "Clifford Stevenson" scholarship, St. John's Mission, Cape Mount, Africa ...	25 00
Church of the Mediator, Wo. Aux., for salary of Miss Mailes, Japan, \$5; Sp. for Mrs. Rose D. Gibson, Africa, \$8.....	10 00	(Mt. Troy)—Mary J. Pattinson, General.....	1 00
St. James', "A Member," Sp. for Bishop Gilbert, for a struggling Indian parish.....		Pittsburgh—Calvary, Domestic	129 68
St. Luke's, Indian Hope Association, Indian.....		Sevickly—St. Stephen's, General.....	12 00
(Germantown)—St. Luke's, Wo. Aux., for salary of Miss Mailes, Japan		Miscellaneous—Branch Wo. Aux., for travelling expenses of General Secretary ..	27 00
St. Mark's, Indian Hope Association, Indian, \$2; Wo. Aux., "A Communicant," Sp. for Bishop Barker, Western Colorado, \$25.....	500 00	QUINCY—\$24.71	
(Frankford)—St. Mark's S. S., Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China.....	18 00	Farmington—Calvary, for Rev. Y. K. Yen's work, China	3 75
(West)—St. Mary's Indian Hope Association, Indian, \$2; Junior Aux., Sp. for St. Paul's College Building Fund, Japan, \$5.18; Sp. for Bishop Talbot, Wyoming and Idaho, \$6.88; Sp. for Bishop Kendrick, New Mexico and Arizona, \$10.15; for Rev. J. W. Chapman's work, Alaska, \$12.13; Sp. for Bishop Ferguson, Africa, \$5.50; Sp. for Bishop Wells, Spokane, \$6.89; Bishop Hare's Indian work, South Dakota, \$7.70; Wo. Aux., for salary of Miss Mailes, Japan, \$5....	1 00	Peoria—St. Paul's, Sp. for work under Bishop Hale, Springfield	15 45
27 00	J. A. and N. Dickinson, General	2 00	
6 00	Rock Island—Trinity Church, St. Paul's Missionary Guild, General	3 51	
RHODE ISLAND—\$117.55			
18 00			
1 00			
75 00			
2 00			
27 00			
6 00			
27 00			
6 00			
61 43			
SOUTH CAROLINA—\$49.37			
Charleston—Grace, Wo. Aux., Sp. for Rev. J. C. Ambler, Japan, for roof of a church building			
"K. L." Domestic and Foreign			5 00
Eastover—Zion, Domestic			5 00
Gaffney—Iincarnation, Domestic			6 80
Greenville—Christ Church, Domestic			1 00
Laurens—Epiphany, Domestic			9 27
Summerville—St. Paul's, Domestic			2 05
Union—Nativity, Domestic			18 10
			2 15
SOUTHERN OHIO—\$194.30			
Cincinnati—Christ Church, Domestic			45 30
Epiphany, Colored			25 00
(Avondale)—Grace, Domestic			35 00
Glen Dale—Christ Church, Domestic			86 00
Newark—Trinity Church, Foreign			3 00

ACKNOWLEDGMENTS.

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SOUTHERN VIRGINIA—\$180.48

<i>Accomac Co. (Jenkin's Bridge)</i> —Miss J. W. Fletcher, General.....	
<i>Augusta Co. (Staunton)</i> —Emmanuel Church, "A Member," Colored.....	
(<i>Staunton</i>)—Episcopal Female Institute, for "Patty Watkins" scholarship, St. John's Mission, Cape Mount, Africa.....	
<i>Brunswick Co. (Lawrenceville)</i> —St. Andrew's, Sp. for Rev. Frank Stringfellow, Arrington P. O., Virginia.....	
<i>Elizabeth City Co. (Hampton)</i> —St. John's, Sp. for Rev. Frank Stringfellow, Arrington P. O., Virginia, \$10; Domestic and Foreign, \$12.50.....	
<i>Nansemond Co.</i> —The Glebe Church, Domestic and Foreign.....	
<i>Norfolk Co. (Norfolk)</i> —St. Paul's, "A Member," Colored.....	
(<i>Portsmouth</i>)—Trinity Church, Wo. Aux., Sp. for support of baby in St. Mary's Orphanage, Shanghai, China, \$80; "One interested in Missions," Indian, \$5; Foreign, \$5.....	
<i>Pittsylvania Co. (Danville)</i> —Epiphany, Domestic.....	
<i>Prince George Co. (City Point)</i> —St. John's, Sp. for steam launch for Rev. J. L. Prevost, Alaska.....	
<i>Princess Anne Co. (Virginia Beach)</i> —Wo. Aux., for China, \$12.50; Japan, \$12.50; from a member of the family of the late Dr. Savage, for "Thomas S. Savage" (In Memoriam) scholarship, St. John's Mission, Cape Mount, Africa, \$25.....	

SPRINGFIELD—\$2.00

<i>Pekin</i> —Mrs. M. T. Wilkinson, General.....	
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TENNESSEE—\$40.00

<i>Sewanee</i> —Sewanee Missionary Society, for "Sewanee" (Preparatory) scholarship, St. John's College, Shanghai, China.....	
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TEXAS—\$24.00

<i>Bastrop</i> —Calvary, Domestic.....	2 00
<i>La Grange</i> —St. James', Domestic.....	2 00
<i>Waco</i> —St. Paul's, Domestic.....	20 00

VERMONT—\$22.50

<i>Winoski</i> —Trinity Church, Domestic and Foreign.....	
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for education of student under Rev. E. N. Joyner, Columbia, South Carolina	7 50

VIRGINIA—\$42.38

<i>Albemarle Co. (Greenwood)</i> —Emmanuel Church, General, \$5; for Rev. F. W. Neve, China, \$10; "A Friend," General, \$2.....	
Mrs. A. L. Rives, General.....	
<i>Alexandria Co. (Alexandria)</i> —Christ Church, Wo. Aux., Sp. for Miss Ives, for work in St. Mary's School, South Dakota	17 00
<i>Charles City Co. (Oldfield)</i> —Miss R. A. Hole, Foreign.....	1 00
<i>Frederick Co. (Winchester)</i> —Mrs. L. P. Brent, General.....	24
<i>Henrico Co. (Richmond)</i> —St. Paul's, "H. B. B." General.....	1 00
<i>Louisa Co. (Gordonsville)</i> —Christ Church, Sp. for Mr. Osuga's Orphanage, Japan	5 00
St. James', Sp. for Mr. Osuga's Orphanage, Japan.....	2 14

WESTERN MICHIGAN—\$105.82

<i>Battle Creek</i> —St. Thomas', Domestic, \$6.50; Wo. Aux., for "Dr. Cuming" scholarship, St. Paul's School, South Dakota, \$6.50; "Bishop Gillespie" scholarship, St. Margaret's School, Tokyo, Japan, \$6.....	
	19 00

<i>Benton Harbor</i> —Holy Trinity Church, Domestic, \$3.34; S. S., General, 50 cts.....	3 84
<i>East Jordan</i> —Church of the Redeemer S. S.,* General.....	1 55
<i>Elk Rapids</i> —St. Paul's, Domestic.....	2 90
<i>Grand Haven</i> —St. John's, Wo. Aux., for Colored Salary Fund	8 00
<i>Grand Rapids</i> —St. Mark's, Wo. Aux., for "Dr. Cuming" scholarship, St. Paul's School, South Dakota (of which Industrial Band, 5 cts).....	18 00
<i>Homer</i> —Christ Church, Wo. Aux., for Colored Salary Fund.....	3 00
<i>Kalamazoo</i> —St. Luke's, Wo. Aux., for Colored Salary Fund, \$10; "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota, \$10; Sp. for support of "Little Cot" St. Mary's Orphanage, Shanghai, China, \$5.....	25 00
Miss M. Penfield, for China, \$2.50; Japan, \$2.50.....	5 00
<i>Marshall</i> —Trinity Church, General.....	13 69
<i>Mt. Pleasant</i> —St. John's, Domestic.....	84
<i>Traverse City</i> —Grace, General.....	5 00

WESTERN NEW YORK—\$403.95

<i>Attica</i> —St. Luke's S. S., Domestic and Foreign.....	1 40
<i>Batavia</i> —"A Churchwoman," Domestic, \$1; Indian, 50 cts; for Dr. Driggs' work, Point Hope, Alaska, \$1; Colored, 50 cts.; Foreign, \$1; Sp. for St. Paul's College Building Fund, Japan, \$5	9 00
<i>Buffalo</i> —Ascension, Domestic.....	28 75
Church of the Good Shepherd, Wo. Aux., for salary of Miss Francis, South Dakota, \$2.50; Sp. for scholarship in King Hall, Washington, D. C., \$2.50	5 00
St. Mary's, Domestic	20 00
St. Paul's, Wo. Aux., Sp. for life insurance of Bishop Graves, China, \$10; for salary of Dr. Mary Glenton, Alaska, \$25; Sp. for scholarship in King Hall, Washington, D. C., \$10; Sp. for St. Mary's School, Spokane, \$15; for salary of Dr. Mary Glenton, Alaska, \$10; for salary of Miss Francis, South Dakota, \$15; for salary of Miss Goeppe, Japan, \$25	60 00
<i>Clifton Springs</i> —Miss A. Wright, General.....	1 00
<i>Genesee</i> —St. Michael's, for repairing church at Tokyo, Japan, \$8.59; Foreign, \$5.74	14 33
<i>Rochester</i> —St. Andrew's, Domestic, \$105.13; Foreign, \$25	130 13
St. Paul's, Domestic	41 25
<i>Stafford</i> —St. Paul's, Domestic and Foreign	3 00
<i>Wellsville</i> —St. John's, Domestic	1 09

WEST VIRGINIA—\$34.36

<i>Hampshire Co.</i> —St. Stephen's, Domestic.....	3 00
<i>Shepherdstown</i> —Trinity Church S. S., for "Little Anna" scholarship, St. John's Mission, Cape Mount, Africa, May, 1895	12 50
<i>Weston</i> —St. Paul's, Foreign	18 86

ARIZONA—\$9.55

<i>Prescott</i> —Advent, General.....	9 55
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MONTANA—\$14.90

<i>Anaconda</i> —St. Mark's, General	3 30
<i>Dillon</i> —St. James', General	10 00

WELLSPRING—\$1.00

<i>Virginia City</i> —St. Paul's, General	1 60
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NEW MEXICO—\$6.25

<i>Eddy</i> —Grace, General	6 25
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NORTH DAKOTA—\$17.50

<i>Bismarck</i> —St. George's, General	2 90
<i>Devil's Lake</i> —Advent, General, \$7.45; S. S., Sp. for steam launch, Alaska, \$2.25	9 70

MANDAN—\$1.00

<i>Mandan</i> —Christ Church, General	4 90
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ACKNOWLEDGMENTS.

NORTHERN CALIFORNIA—\$23.80

Folsom—Trinity Church, General.....	3 30
St. Helena—Grace Memorial, General.....	9 30
Suisun—Grace, General.....	8 70
Vallejo—Mrs. C. L. Macrae, Colored.....	2 50

NORTHERN TEXAS—\$14.65

Coricana—St. John's, Domestic.....	1 85
Gainesville—St. Paul's, St. Agnes' Guild, Junior Aux., for work in Texas, \$2.50; for support of St. Agnes' School, Kyoto, Japan, \$2.50.....	5 00
Terrell—Church of the Good Shepherd, General	7 80

OKLAHOMA—\$5.10

Guthrie—Trinity Church, Wo. Aux., General	1 12
Norman—St. John's, Wo. Aux., General.....	88
Stillwater—St. Andrew's, General.....	1 10
Miscellaneous—Branch Wo. Aux., General	2 00

SOUTH DAKOTA—\$19.38

Indian Deanery.	
Crow Creek Agency—St. John Baptist, Wo. Aux., Domestic.....	1 07
Rosedale Agency—Church of Jesus, Domestic, \$8.07; Colored, \$1.70; Foreign, \$5.82.....	15 59
Yankton Agency—Ever Ready Society, Wo. Aux., General.....	1 00

Eastern Deanery.

Hurley—Grace, Domestic.....	95
Parker—Good Samaritan, Domestic.....	77

SOUTHERN FLORIDA—\$27.51

Glen Ethel—Mission, Domestic.....	2 25
Maitland—Church of the Good Shepherd, Foreign	21 46
Tampa—St. Andrew's, Domestic.....	3 80

THE PLATTE—\$5.80

Grand Island—St. Stephen's, Domestic....	5 80
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WESTERN TEXAS—\$4.95

Laredo—Christ Church, Domestic.....	4 95
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WYOMING AND IDAHO—\$7.80

Wyoming.	
Cheyenne—St. Mark's, Domestic	7 80

MISCELLANEOUS—\$2,854.18

Trust Funds, interest, Domestic, \$1,290.11; Foreign, \$746; General, \$250; Sp. \$1,739; income from bequest of Mrs. Ann S. Hough, Sp. to be paid to Mrs. Mary Lamouroux, \$150.....	2,453 50
Interest, General.....	239 76
"Anonymous," for African catechist.....	40 00
Through <i>The Churchman</i> , Domestic, \$7; Foreign, \$3.33; China, \$3; General, \$12.....	25 33
"A Thankful Heart," for Alaska.....	25 00
Rent, General.....	24 59
"M. F. H.," Foreign.....	15 00
Interest, General.....	15 00
"Anonymous," General, \$5; Sp. for St. Mary's Hall, Spokane, \$5.....	10 00
Christmas gift, "H. S. B." Domestic.....	5 00
"Anonymous," Advent Mission, General.....	1 00

FOREIGN—\$1.00

China, Shanghai—Girls of St. Mary's Hall, Wo. Aux., Sp. for support of St. Mary's Day-school, Shanghai.....	1 00
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LEGACIES—\$10,500.00

L. I., Brooklyn—Estate of George A. Jarvis, to be invested, income to be used, half for Domestic, and half for Foreign.....	10,500 00
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Receipts for the month.....	\$89,912 91
Amount previously acknowledged.....	67,554 85

Total contributions, legacies and specials from September 1st, 1894	\$106,467 76
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APPROPRIATIONS, SEPTEMBER 1894-1895.

DOMESTIC—(Of which for Indian Missions, \$50,715.00; for Missions to Colored people, \$56,170.00) \$269,635 00	
FOREIGN—.....	205,977 00

Total	\$475,612 00
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CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1ST, 1894.

(Excluding Legacies and Specials.)

DOMESTIC—(Of which designated for Indian Missions, \$4,042.16, Missions to Colored people, \$5,022.67, including one-half of general offerings, \$4,728.53).....	\$38,376 81
FOREIGN—(Including one-half of general offerings, \$4,728.52).....	22,100 79

Total	\$60,477 60
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Required from Jan. 1st, 1895, to Sept. 1st, 1895, for Domestic Missions \$231,258 19 for Foreign Missions 183,876 21	
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Total	\$415,134 40
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Deficiency, September 1st, 1894	\$35,855 39
Received toward the above in cash and pledges to January 1st, 1895	1,502 09

Balance of deficiency	\$34,353 30
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PRINTED MATTER FOR DISTRIBUTION.

GENERAL.

The Advent and Epiphany Appeal, 1894-'95. In The QUARTERLY MESSAGE, October-December.
Bishop Randolph's Sermon before Missionary Council in Hartford. [Single copies.]

No. 435. Systematic Giving. By a Country Editor.

No. 443. Brief statement of Facts about Domestic and Foreign Missions.

No. 448. A Missionary Catechism for Lent.

No. 468. Raise the Standard.

Pledge Cards and Pockets for contributions for support of Missions.

Psalms, Lessons, Collects and Hymns for Missionary Meetings.

At Mid-Day Pray for Missions.

Pamphlet containing Papers on Missionary Topics, read at Missionary Council in Chicago.

DOMESTIC.

The Fifty-ninth Report upon Domestic Missions, with the Reports of the several Missionary Bishops and of the Commission on Work among Colored People, for the last year. [Single copies and small parcels.]

Copies of the following leaflets and pamphlets on Domestic Missions will be supplied gratuitously, in any number, upon application. In ordering any of them please ask for — copies of Leaflet No. —, designating it by the capital letter or number prefixed:

No. 443. Brief Statement about Domestic Missions.

No. 496. Annual Report on Domestic Missions to September, 1894. [For distribution before collections.]

B. The Oregon Mission. (Now a Diocese.) By Bishop Morris.

F. The Colorado Mission. (Now divided into a Diocese and a Mission.) By Bishop Spalding.

L. The Northern Texas Mission. By Bishop Garrett.

N. The Montana Mission. By Bishop Brewer. (New, 1894.)

O. Our Domestic Missions. (A leaflet for children.) Eighth edition, with picture of Bishop Graves.

P. The Northern California Mission. By Bishop Wingfield.

No. 284. Experiences of an Indian Missionary. [Third Edition.] By Rev. Henry Swift.

No. 419. The Indian Missions at White Earth. By Rev. J. A. Gilfillan. Revised, 1891.

No. 451. Rosebud Mission, South Dakota. (Illustrated.)

No. 506. Boarding Schools in South Dakota, and List of Scholarships in the Indian Field. (By Bishop Hare. 1895.)

Report on Colored Missions. [Apply to H. E. Pellew, Esq., General Secretary, 1637 Massachusetts Ave., Washington, D. C.]

FOREIGN.

The Fifty-ninth Report upon Foreign Missions, with the Reports of the several Missionary Bishops, for the last year. [Single copies and small parcels.]

Copies of the following sermons, addresses, etc., will be mailed singly, without charge, to any address upon application. Please order by the number.

No. 20. The Choice of Missionary Work with Special Reference to Japan. By the Rev. T. S. Tyng.

No. 196a. An Historical Sketch of the Japan Mission, Illustrated. (3d edition.) Revised, 1893.

No. 242a. An Historical Sketch of the China Mission, Illustrated. (Third edition.) Revised, 1893.

The following leaflets will be supplied gratuitously in packages for distribution, unless otherwise specified. Please order by the number.

No. 475. Annual Report on Foreign Missions to September, 1894. [For distribution before collections.]

No. 464. The Great Commission. Brief statement for distribution before collections.

No. 476. America in Africa. Paper read by the General Secretary before the African Congress in Chicago, 1893.

No. 134. Missionary Work in Japan. Revised, 1892. (For children.)

No. 144. Our Missions in China. Revised, 1892. (For children.)

No. 191. A Sketch of the African Mission. Revised, 1891. (Brief.)

No. 195. A Sketch of the Japan Mission. Revised, 1894. (Brief.)

No. 210. The Foundations and Beginnings of our Foreign Missionary Work. By the Rev. S. F. Hotchkiss.

No. 259. Our Mission Schools in Africa. Revised, Dec., 1892. (For children.)

No. 492. Report of the Boone School, Wuchang, China (1894).

No. 496. A Brief Statement about Foreign Missions. Revised, 1894.

No. 499. Report of the St. Margaret's School, Tokyo, Japan (1894).

No. 500. Report of the Hoffman Institute and the High School, Cuttington, Liberia (1894).

No. 501. Report of the St. John's Mission, Cape Mount, Liberia (1894).

No. 502. Report of the Female Orphan Asylum and Girls' School, Cape Palmas, Liberia (1894).

No. 503. Report of St. Mary's Hall, Shanghai, China (1894).

No. 504. Medical Missions in China.

No. 505. Results of the Work of the American Church in Foreign Missions. By the Rev. J. Kimber.

No. 507. Report of St. Paul's College, Tokyo, Japan, 1894.

Address REV. WM. S. LANGFORD, D.D., *General Secretary,*

CHURCH MISSIONS HOUSE, FOURTH AVENUE AND TWENTY-SECOND STREET, NEW YORK.

ACKNOWLEDGMENTS

OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts and Money Orders should hereafter be made payable to the order of **GEORGE BLISS**, Treasurer, and sent to him, *Church Missions House, Fourth Avenue and Twenty-second Street, New York.* Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from September 1st, 1894, to January 1st, 1895.

ALABAMA.	Roxbury—Christ Church.....	7 08
Mobile—.....	Saybrook—Grace.....	9 96
	Southington—St. Paul's.....	1 30
	Watertown—Christ Church	2 00
		389 97
ALBANY.		
Albany—St. Peter's.....	EAST CAROLINA.	7 78
Catskill—St. Luke's.....	Edenton—St. Paul's.....	7 78
Lake George—"Anonymous"		
Lansingburgh—Trinity Church	Cambridge—Great Choptank Parish..	9 59
Troy—St. John's.....	Locust Grove—Shrewsbury Parish...	5 60
	Massey—North Kent Parish	2 37
		17 56
CALIFORNIA.		
San Gabriel—Church of the Saviour..	FOND DU LAC.	2 56
San Mateo—St. Matthew's School....	Sheboygan Falls—St. Peter's	2 56
CENTRAL NEW YORK.		
Cazenovia—St. Peter's	INDIANA.	4 00
New Berlin—St. Andrew's	Aurora—St. Mark's.....	4 00
Oswego—Christ Church	Hannibal—St. Paul's.....	1 00
Oxford—St. Paul's.....	Indianapolis—Grace Cathedral	1 62
Utica—Grace	Christ Church.....	18 96
	Muncie—Grace	2 00
		27 58
CENTRAL PENNSYLVANIA.		
Allentown—Grace.....	KANSAS.	4 25
Bellefonte—St. John's.....	Manhattan—St. Paul's.....	4 32
Chambersburg—Trinity Church.....	Topeka—Grace Cathedral	8 57
Easton—Trinity Church		
Mauch Chunk—St. Mark's.....	KENTUCKY.	2 00
Milford—Church of the Good Shepherd.....	Beattyville—St. Paul's Mission	2 00
Scranton—St. Luke's.....	Hopkinsville—Grace	2 00
Wellsville—St. Paul's.....	Paris—Henry Spear.....	6 80
Wilkes Barre—St. Clement's.....		10 80
COLORADO.		
Colorado City—Church of the Good Shepherd.....	LONG ISLAND.	15 20
Manitou—St. Andrew's.....	Astoria—Church of the Redeemer...	36 93
	Bay Ridge—Christ Church.....	5 00
	Bay Shore—St. Peter's	10 00
	Brooklyn—Christ Church.....	39 84
	Grace Parish.....	91 85
	St. Ann's	31 00
	St. Barnabas'	10 00
	St. Mark's	15 00
	Fort Hamilton—St. John's	5 06
	Great Neck—All Saints'	20 00
	Hempstead—St. George's	30 09
	Hollis—St. Gabriel's	4 31
	Islip—Emmanuel Church	10 00
	St. Mark's S. S.....	15 00
	Laurel Hill—St. Mary's	6 00
	Manhasset—Christ Church	3 45
	Merrick—Church of the Redeemer	5 65
	Northport—Trinity Church	5 00
	Ravenswood—St. Thomas'	3 25
	Richmond Hill—Resurrection	6 62
	Roslyn—Trinity Church	5 40
		374 65
CONNECTICUT.		
Bridgeport—Christ Church.....	LOUISIANA.	53 20
Cheshire—St. Peter's.....	New Orleans—Trinity Church.....	53 20
Danielsonville—St. Alban's Mission..		
Essex—St. John's		
Fairfield—St. Paul's		
Guilford—Christ Church		
Hartford—Church of the Good Shepherd.....		
Meriden—St. Andrew's		
Mystic—St. Mark's		
Naugatuck—St. Michael's		
New Haven—St. Paul's		
St. Thomas'		
Newington Junction—Grace		
Newtonton—Trinity Church		
Northfield—Trinity Church		
Norwalk—Grace		
Norwich—Christ Church		
Pomfret—Christ Memorial		

MAINE.

<i>Exeter</i> —Holy Trinity Mission.....	50
<i>Dexter</i> —Church of the Messiah.....	2 15
<i>Houlton</i> —Church of the Good Shepherd	2 75
	5 40

MARYLAND.

<i>Chestertown</i> —Emmanuel Church.....	6 75
<i>Emmorton</i> —St. Mary's.....	10 00
<i>Ellicott City</i> —St. John's.....	7 81
<i>St. Mary's City</i> —William and Mary Chapel.....	1 50
<i>Washington</i> —St. Paul's.....	11 12
<i>St. John's</i>	100 00
<i>Miss V. L. W. Fox</i>	100 00
	287 18

MASSACHUSETTS.

<i>Boston</i> —Margaret Russell Peabody Memorial Fund.....	500 00
<i>St. Paul's</i>	100 00
<i>(South)</i> —St. Matthew's.....	3 56
<i>Foxborough</i> —St. Mark's.....	1 13
<i>Great Barrington</i> —St. James'.....	10 13
<i>Lawrence</i> —Grace.....	22 41
<i>Lenox</i> —Trinity Church.....	75 00
<i>Shelburne Falls</i> —St. John's.....	1 25
<i>Van Deusenville</i> —Trinity Church.....	1 25
<i>Worcester</i> —All Saints'.....	2 00
<i>Wrentham</i> —Trinity Church.....	2 35
	719 08

MICHIGAN.

<i>Brighton</i> —St. Paul's	1 00
<i>Brooklyn</i> —All Saints'.....	1 75
<i>Detroit</i> —St. John's	85 46
<i>Hamburg</i> —St. Stephen's.....	1 00
<i>Jackson</i> —St. Paul's.....	12 19
	101 40

MILWAUKEE.

<i>Eau Claire</i>	2 61
<i>Elkhorn</i> —St. John's	90
<i>Milwaukee</i> —St. James'	20 00
	23 51

MINNESOTA.

<i>Lake City</i> —St. Mark's.....	3 00
<i>Wabasha</i> —Grace.....	3 50
<i>Waterville</i> —St. Andrew's.....	85
<i>Wells</i> —Church of the Nativity.....	6 05
	18 40

MISSISSIPPI.

<i>Pass Christian</i> —Trinity Church.....	
	4 65

MISSOURI.

<i>St. Louis</i> —St. Thomas'	2 00
	139 65

NEWARK.

<i>Hackensack</i> —Christ Church.....	20 00
<i>Orange</i> —Grace.....	102 39
<i>Paterson</i> —St. Paul's.....	17 26
	28 00

NEW HAMPSHIRE.

<i>Charlestown</i> —St. Luke's.....	8 00
<i>Keene</i> —Rev. E. H. Renouf.....	25 00
	28 00

NEW JERSEY.

<i>Camden</i> —Church of Our Saviour.....	1 00
<i>Elizabeth</i> —Christ Church.....	5 00
<i>Swedesboro'</i> —Trinity Church.....	5 93
<i>Mount Holly</i> —Trinity Church.....	5 00
<i>New Brunswick</i> —N. Y. Rutgers	23 21
<i>Princeton</i> —Trinity Church.....	1 97
<i>Salem</i> —St. John's.....	17 69
<i>South Amboy</i> —Christ Church.....	4 85
	64 65

NEW YORK.

<i>City Island</i> —Grace	95
<i>Newburgh</i> —St. George's.....	63 98
<i>New York</i> —St. Augustine's Chapel...	7 86

<i>St. Agnes'</i>	54 00
<i>St. Bartholomew's</i>	10 00
<i>Calvary</i>	25 00
<i>Grace</i>	37 78
<i>Holy Innocents'</i>	2 00
<i>Incarnation</i>	235 35
<i>St. John's Chapel</i>	14 25
<i>St. Luke's Chapel</i>	7 75
<i>St. Mary's</i>	20 03
<i>Trinity Chapel</i>	210 00
<i>Miss R. Schermerhorn</i>	5 00
<i>Mr. S. Lawrence</i>	15 00
<i>Mr. J. R. Swords</i>	15 00
<i>Philipsetown</i> —St. Philip's.....	25 00
<i>Poughkeepsie</i> —Misses Hatch.....	8 00
	981 95

NORTH CAROLINA.

<i>Asheville</i> —Beaver Dam Mission.....	3 50
<i>Henderson</i> —Holy Innocents'.....	4 00
<i>Jackson</i> —Church of Our Saviour.....	2 84
<i>Maryantsville</i> Mission.....	72
<i>Rich Square</i>	1 06
<i>Lasker</i> Mission.....	76
<i>Pittsboro'</i> —St. Bartholomew's.....	3 65
<i>Raleigh</i> —Christ Church.....	19 37
	35 90

OHIO.

<i>Akron</i> —St. Paul's.....	15 25
<i>Cleveland</i> —Trinity Church	117 49
<i>St. Paul's</i>	43 05
<i>Geneva</i> —Christ Church.....	1 20
<i>Massillon</i> —St. Timothy's.....	7 26
<i>Sandusky</i> —Grace.....	10 00
	194 25

PENNSYLVANIA.

<i>Philadelphia</i> (<i>Germantown</i>)—Christ Church.....	50 00
<i>Advent</i>	121 32
<i>St. James'</i>	125 00
<i>St. Mark's</i>	57 22
<i>St. Timothy's</i>	2 35
<i>(Chestnut Hill)</i> —St. Paul's.....	50 00
<i>Mary B. Landell</i>	5 00
<i>Quakertown</i> —Emmanuel Church.....	4 36
	415 25

PITTSBURGH.

<i>Emporium</i> —Emmanuel Church.....	1 25
<i>Erie</i> —St. Paul's.....	12 89
<i>Fairview</i> —St. Paul's.....	1 70
<i>Georgetown</i> —St. Luke's.....	70
<i>Uniontown</i> —St. Peter's.....	5 00
	21 54

QUINCY.

<i>Knoxville</i> —St. Mary's School.....	20 00
<i>Peoria</i> —St. Paul's.....	25 00
<i>Quincy</i> —St. John's Cathedral.....	8 05
<i>Rock Island</i> —Trinity Church.....	5 96
	50 01

RHODE ISLAND.

<i>Middletown</i> —Holy Cross Chapel.....	2 25
<i>Newport</i> —Trinity Church	45 00
<i>Providence</i> —All Saints' Memorial.....	14 33
<i>Church of the Redeemer</i>	5 00
<i>Grace</i>	4 50
<i>St. Stephen's</i>	95 05
<i>South Portsmouth</i> —St. Mary's	2 47
	168 60

SOUTH CAROLINA.

<i>Bluffton</i> —Coast Mission.....	11 70
<i>Columbia</i> —Trinity Church	10 00
<i>Glen Springs</i> —Calvary.....	1 65
<i>Georgetown</i> —Prince George Parish.....	9 00
<i>Greenville</i> —Christ Church.....	8 44
<i>Union</i> —Church of the Nativity.....	2 86
<i>Yorkville</i> —Church of the Good Shepherd	4 02
	47 67

SOUTHERN OHIO.		NORTHERN TEXAS.	
Cincinnati (<i>Walnut Hills</i>)—Advent..	15 02	Terrell—Church of the Good Shepherd	2 60
Calvary	30 00		
Christ Church	28 79		
Church of Our Saviour.....	12 50		
Grace.....	15 00		
	—	101 31	
SOUTHERN FLORIDA.		Anaconda—St. Mark's.....	5 15
Ocala—.....	6 00		
Thonotosassa—Trinity Church.....	2 00		
	—		
SOUTHERN VIRGINIA.			
Clifton Forge—St. Andrew's	3 03	NEW MEXICO.	
Longdale—.....	1 74		
	—	8 00	
TENNESSEE.		Santa Fe—Holy Faith	3 30
Winchester—Trinity Mission.....			
TEXAS.			
Columbus—St. John's.....	2 00	SOUTH DAKOTA.	
Galveston—Trinity Church.....	22 35		
Tyler—Christ Church.....	7 75	Brookings—St. Paul's.....	4 31
	—	Cheyenne River—Chapel and Station	8 45
VIRGINIA.		Crow Creek—Christ Church.....	1 76
Abingdon—St. Thomas'	1 50	St. John Baptist	2 49
Glendower—St. Anne's Parish.....	5 30	All Saints'	61
Montague—St. Luke's Mission.....	1 00	Hurley—Grace	50
Washington—Trinity Church.....	2 00	Parker—Good Samaritan	1 00
	—	Lower Brule Mission—Church of the	
WESTERN MICHIGAN.		Saviour	1 00
Benton Harbor—Holy Trinity Mission	65	Holy Comforter	1 00
Hastings—Emmanuel Church	5 26	St. Barnabas' Chapel	50
Kalamazoo—St. Luke's	38 10	Chapel of the Messiah	80
Marshall—Trinity Church	2 25	St. Alban's	1 00
Sturgis—St. James'	2 51	Holy Faith Station	50
	—	Holy Name Station	40
WESTERN NEW YORK.		Rosebud Mission—Church of Jesus	1 00
Addison—Church of the Redeemer ..	3 50	Mediator Chapel	1 31
Brockport—St. Luke's	5 91	St. Thomas' Chapel	35
Buffalo—St. Paul's	71 39	Calvary Chapel	2 23
Trinity Church	15 75	Advent Chapel	75
Canaseraga—Rev. F. Gilliat	5 00	St. James' Chapel	1 30
Corning—Christ Church	9 61	St. Matthew's Chapel	55
Geneva—St. Peter's	9 87	Sioux Falls—St. Augustine's	1 50
Trinity Church	38 35	Standing Rock Mission—St. Elizabeth's	5 83
Mount Morris—St. John's	3 37	Good Shepherd	25
Penn Yan—St. Mark's	3 11	St. John Baptist	18
Rochester—Christ Church	18 28	St. Thomas'	12
	—	St. Luke's	09
WEST VIRGINIA.		Yankton Mission—Church of the	
Parkersburg—Trinity Church	5 00	Holy Fellowship	3 00
WESTERN TEXAS.		Chapel of the Holy Name, Chouteau Creek	1 00
Laredo—Christ Church	3 75	Chapel of St. Philip, White Swan	14 85
Total from Sept. 1st, 1894, to Jan. 1st, 1895..		Chamberlain—Christ Church	2 00
		Madison—Grace	1 35
		Mitchell—St. Mary's	2 00
		Woonsocket—St. Luke's	2 00
		Yankton—Christ Church	1 10
			66 58

WYOMING AND IDAHO.

5 00	Cheyenne—St. Mark's.....	4 90
3 75		

The Evangelical Education Society.

OFFICE, NO. 1224 CHESTNUT STREET, PHILADELPHIA,

AIDS THEOLOGICAL STUDENTS

AND

DISTRIBUTES EVANGELICAL LITERATURE,

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CHARACTER OF OUR MEN.

The Society has sent into the Ministry over 400 men. With rare exceptions they are doing efficient work in the Ministry. Many of them already occupy posts of large influence. Some are Bishops. Six are professors in Theological Seminaries. *Several are eminent missionaries.* A number are rectors of leading city parishes. Indeed, they are earnestly sought for, and gladly received wherever they go, and, as a rule, they are an honor to the Ministry and to the Church.

CONCLUSIVE TESTIMONY.

We select a few reports from Bishops who have charge of the larger portion of our graduates, Bishops who represent *widely separate sections of the country and various schools of churchmanship.* BISHOP CLARK, of Rhode Island, says: "They are regarded by us all as *men of the highest ability*, and they have all been *most active and useful laborers* here. They have exercised their Ministry to the glory of God and the edification of His Church."

BISHOP PINKNEY, of Maryland, writes: "All of them stand high in the list of clergy. Most, if not all of them, give promise of distinction in after life. *They are Presbyters of whom any Diocese might be proud.*"

BISHOP CLARKSON, of Nebraska, writes: "As good men as we have in the West for zeal, piety, efficiency and usefulness."

BISHOP VAIL, of Kansas, writes: "Capital, excellent, faithful and true. *Above the average.*"

BISHOP WHITAKER, of Nevada, writes: "I am certain that the average ability, fidelity and fitness for usefulness of these men is higher than the average of the same qualities in any Diocese in which I am acquainted. *I only wish that the whole body of the clergy could become as good.*"

OUR POSITION.

We would by no means lift every burden from the student's back, or remove every obstacle out of his way; but *merely spare him that labor and effort which weaken both mind and body.*

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FORM OF BEQUEST.

I give and bequeath to THE EVANGELICAL EDUCATION SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH Dollars Real Estate for the general purposes of the Society.

CHURCH WORK IN MEXICO.

The Bishops of the following named dioceses, viz.: the Bishops of Connecticut, California, Rhode Island, Texas, Minnesota, Alabama, Maine, Missouri, Virginia, Vermont, Oregon, Long Island, Albany, Central New York, Pennsylvania, South Carolina, Central Pennsylvania, Massachusetts, North Carolina, Colorado, Kentucky, New Jersey, Western Michigan, Iowa, Quincy, West Virginia, Indiana, New York, North Dakota, East Carolina, Nebraska, Florida, Kansas, Delaware, Ohio, Michigan; Missionary Bishops of South Dakota, Northern California, Northern Texas, Montana, Washington, Western Texas, Arizona and New Mexico; Assistant Bishops of Virginia, Central Pennsylvania, Minnesota, Southern Ohio, and Bishop G. T. Bedell, in a circular, dated February 22, 1890, called the attention of the faithful clergy and lay people to the existence "of our important Church work in Mexico." On October 18th, 1892, the General Convention, sitting as the Board of Missions, passed the following resolution:

Resolved, That the Board of Missions commends the work established in Mexico and recognized by this Church in the appointment by the Board of Managers of a Presbyter nominated by the Presiding Bishop, to whom has been assigned the duty of counselling and guiding the work of those Presbyters and lay-readers who have asked for the fostering care of this Church to be extended to them as a mission. *Provided*, That no money be appropriated for such work in Mexico except what may be specially contributed for that purpose.

The work, therefore, in Mexico is now not only recognized but commended by the Board of Missions, and it was so commended that it appeals to Churchmen for support.

The work in Mexico, all under the direction of the Cuerpo Eclesiastico, counselled and guided by the Rev. Henry Forrester on our behalf, consists of thirty congregations, served by native workers as follows: Presbyters, 5; Deacons, 2; Students for Holy Orders, 3; Readers, 11; Teachers: Male, 4; Female, 6. The Communicants number about 1,350; the members about 2,500, and adherents about 4,000. There are 10 Mission schools, with about 375 pupils, nearly equally divided between the sexes.

Besides, we have the Mary Josephine Hooker Memorial Orphanage and Church School, under the sole direction of Mr. Forrester, with Miss Henrietta D. Driggs as directress. This institution employs one American and two native teachers, and has 38 boarding and 11 day scholars. A permanent home has been secured for this work by the purchase of buildings in which are, the orphanage, the clergy house and the chapel.

WAYS AND MEANS.

This mission is carried on entirely by voluntary contributions, no appropriation being made by the Board of the Domestic and Foreign Missionary Society. The Advisory Committee in the United States consists of the following persons, namely: The Rev. H. Y. Satterlee (Pres.), the Rev. G. F. Flichtner (sec'y), the Rev. J. H. Eccleston, the Rev. G. Williamson Smith, the Rev. David H. Greer, the Rev. Chauncey B. Brewster, the Rev. William Tatlock, the Rev. Randolph McKim, the Rev. William M. Grosvenor, Edward R. Satterlee, Esq. (treas.), and E. P. Dutton, Esq., J. A. Scrymser, Esq., Anson Phelps Stokes, Esq., Charles J. Nourse, Esq. George Zabriskie, Esq., Edmund L. Baylies, Esq., William Bispham, Esq., of New York, Spencer Trask, Esq., of Albany, James R. Townsend, Esq., Mexico.

Contributions intended for the salary and travelling expenses of the Rev. Mr. Forrester should be sent to George Bliss, Esq., Church Missions House, 4th Avenue and 22d Street, New York City; and all other contributions to EDWARD R. SATTERLEE, Esq., Treasurer, 67 William Street, New York City.

Provisional Committee on Church Work in Mexico.

Amounts received from May 18th to December 31st, 1894.

FOR THE GENERAL WORK.

May	Grace Church, New Bedford, Mass., per Miss Chase, Treas.	5 00
	St. Matthew's Church, South Boston (S. S. penny collection), Mass., per Miss Chase, Treas.	4 80
	St. John's Church, Jamaica (Ministering Children's League), Mass., per Miss Chase, Treas.	3 00
	St. Paul's Church, Malden, Mass., per Miss Chase, Treas.	2 00
	Church of the Holy Spirit, Mattapan, Mass., per Miss Chase, Treas.	2 00
	Grace Church, Newton Memorial, Mass.	60
	Trinity Church, Boston, Mass., per Miss Chase, Treas.	10 50
		27 90
June 1.	Mrs. J. H. Clark, Cedarhurst, L. I.	15 00
	W. Aux., Long Island, per Mrs. Cromwell, Treas.	5 00
	Mr. and Mrs. F. R. Brunt, Allegheny, Pa.	100 00
8.	Mr. M. R. Ingham, Salem, N. J.	3 00
	W. Aux., Mass., per Miss Chase, Treas.	10 00
19.	Zion and St. Timothy, N. Y. City (Missionary Chapel of Guild), per Mrs. Cleveland, Treas.	20 00
	St. Paul's Church, Englewood, N. J. (Newark).	8 00
	Mrs. T. Whittaker, St. Bartholomew's Church, N. Y. City, per Mrs. Barker.	5 00
		166
July 2.	Mr. G. H. Wilson, Albany, N. Y.	3 00
	St. James' Church, N. Y. City, per C. Sargent, Treas.	10 00
	Grace Church, Brooklyn, L. I., per C. P. Williams, Treas.	20 53

	Mrs. J. H. Clark, Cedarhurst, L. I.....	15.00
18.	Trinity College Chapel, Hartford, Conn., per S. Hart.....	5.06
	St. Thomas' Church, N. Y. City, Missionary Society, per Mrs. Barker, Treas.....	80.00
	W. Aux., Albany, Miss Tweddle, per George Bliss, Treas.....	10.00
	W. Aux., Albany, St. Peter's Church, per George Bliss, Treas.....	5.00
	M. H. Mallory & Co., <i>Churchman</i> , N. Y. City.....	10.00
		158.59
Aug. 2.	Mrs. J. H. Clark, Cedarhurst, L. I.....	15.00
	Miss A. E. Tweddle, Albany, N. Y., Ladies' Central Committee.....	50.00
13.	Two Members, St. Luke's Church, Kalamazoo, Mich., per C. S. Sheldon.....	10.00
	Rev. W. M. Grosvenor, Trinity Church, Lenox, Mass.....	100.00
	Wm. G. Low, Brooklyn, L. I.....	100.00
	Miss C. A. Hamilton, Calvary Church, N. Y. City, Ladies' Central Committee.....	25.00
17.	Miss A. B. Halsted, St. Thomas' Church, N. Y. City.....	75.00
	Mrs. E. S. Wolcott Utica, N. Y.....	50.00
		425.00
Sept. 10.	Mrs. C. J. Nourse, Jr., Calvary Church, N. Y. City.....	25.00
	Mr. and Mrs. George Zabriskie, Calvary Church, N. Y. City.....	75.00
	Mrs. J. H. Clark, Cedarhurst, L. I.....	15.00
	The Misses Collins, N. Y. City.....	50.00
	Mr. W. Harmon Brown, N. Y. City.....	5.00
	Mr. Charles R. King, Andalusia, Pa.....	50.00
	Miss Annie Frazier, New London, Conn.....	15.00
	Trinity Church, Boston, Mass., per Miss Storrow, Treas.....	30.00
	W. Aux., Conn., per George Bliss, Treas.....	100.00
	Amount from bank to credit of J. H. Boynton, former Treasurer.....	99.08
		464.08
Oct. 1.	Mrs. Clark, Beverly, N. J., per Mrs. Clarkson, Treas.....	10.00
	St. Stephen's, Beverly, N. J., per Mrs. Clarkson, Treas.....	5.00
2.	Mrs. J. H. Clark, Cedarhurst, L. I.....	15.00
25.	Mr. Anson Phelps Stokes, N. Y. City.....	100.00
		130.00
Nov. 7.	Mrs. Edw. Abbott, Cambridge, Mass., per Rev. Dr. Satterlee.....	10.00
	Mrs. Wm. Collins, Cambridge, Mass., per Rev. Dr. Satterlee.....	5.00
	Mr. F. K. Collins, Cambridge, Mass., per Rev. Dr. Satterlee.....	2.00
	A Friend, Cambridge, Mass., per Rev. Dr. Satterlee.....	3.00
	Mrs. J. H. Clark, Cedarhurst, L. I.....	15.00
	Rev. Francis Goodwin, Hartford, Conn.....	100.00
10.	Mr. E. P. Dutton, N. Y. City.....	100.00
	Miss Ellen King, St. Thomas' Church, N. Y. City.....	10.00
	St. Thomas' Church, N. Y. City, Missionary Society, per Mrs. Barker, Treas.....	130.00
12.	St. Thomas' Church, N. Y. City, Missionary Society, per Mrs. Barker, Treas.....	50.00
14.	Mrs. Henry Dexter, N. Y. City, Ladies' Central Committee.....	100.00
		525.00
Dec. 4.	St. Paul's Church, Malden, Mass., Missionary Society, per Miss Chase, Treas.....	2.00
	Grace Church, Newton, Mass., Missionary Society, per Miss Chase, Treas.....	25
	A Friend, per Rev. Mr. Carmine, per Miss Chase, Treas.....	5.00
	St. Thomas' Church, N. Y. City, Missionary Society, per Mrs. Barker, Treas.....	50.00
	A Friend, Richmond, Va., per Rev. W. A. Newbold.....	6.00
	In Mem. M. B. H., Richmond, Va., per Rev. W. A. Newbold.....	6.00
	All Saints' Church, Frederick, Md., per Rev. W. A. Newbold.....	3.50
	Mrs. J. H. Clark, Cedarhurst, L. I.....	15.00
22.	St. Andrew's Church, Wilmington, Del.....	28.25
	Interest on bank balance, June 30.....	1.51
		117.51
		2,014.08

FOR THE DEAN GRAY MEMORIAL SCHOOL.

May 26.	Church of the Good Shepherd, Clinton, Mass., per Miss Chase, Treas.....	6.00
	Trinity Church, Boston, Mass., per Miss Chase, Treas.....	3.00
	St. John's Chapel, Cambridge, Mass., per Miss Chase, Treas.....	28.00
	Church of Our Saviour, Longwood, Mass., per Miss Chase, Treas.....	43.00
	Church of the Good Shepherd, Boston, Mass., per Miss Chase, Treas.....	1.00
June 8.	Miss A. B. Halsted, St. Thomas' Church, N. Y. City, for Maria Harson Scholarship.....	60.00
Sept. 10.	St. John's Church, Charlestown, Mass., per Miss Storrow, Treas.....	4.00
	St. Thomas' Church, Taunton, Mass., per Miss Storrow, Treas.....	22.50
Dec. 4.	St. Thomas' Church, Taunton, Mass., per Miss Chase, Treas.....	50
	Trinity Church, Boston, Mass., per Miss Chase, Treas.....	6.00
	St. Matthew's Church, South Boston, Mass., per Miss Chase, Treas.....	5.00
	Christ Church, Fitchburg, Mass., per Miss Chase, Treas.....	25.00
10.	St. James' Church, Cambridge, Mass., per Mrs. Metcalf, Treas.....	12.00
		216.00

FOR THE DIVINITY SCHOOL.

June 8.	Mexican Aid Society of Delaware, per Mrs. Morse, Treas., for Bishop Lee Scholarship.....	225.47
July 19.	Mexican Aid Society of Delaware, per Mrs. Morse, Treas., for Bishop Lee Scholarship.....	25.00
Oct. 25.	Mexican Aid Society of Delaware, per Mrs. Morse, Treas., for Bishop Lee Scholarship.....	8.00
		258.47
Nov. 10.	St. Thomas' Church, N. Y. City, per Mrs. Barker, Treas., for St. Thomas' Scholarship.....	65.00
12.	St. Thomas' Church, N. Y. City, per Mrs. Barker, Treas., for St. Thomas' Scholarship.....	50.00
Dec. 4.	St. Thomas' Church, N. Y. City, per Mrs. Barker, Treas., for St. Thomas' Scholarship.....	10.00
		125.00
		383.47
		2,613.55

FOR THE M. J. HOOKER MEMORIAL SCHOOL AND ORPHANAGE.

May 26.	St. Mary's Church, Lower Falls, Newton, Mass., per Miss Chase, Treas.....	1 00
	Wabash R. R. Coupon, for Abel A. Kerfoot Memorial Scholarship	25 00
		26 00
June 8.	Wo. Aux., Mass., per Miss Chase, Treas., for K. K. Abbott Scholarship.....	10 00
19.	Wo. Aux., Christ Church, Cincinnati, O., per George Bliss, Treas.....	7 00
	Calvary Church, N. Y. City, Missionary Department, per George Biiss, Treas.....	77 36
	Church of the Mediator, Philadelphia, Pa., per George Bliss, Treas.....	25 00
	A lady, for Scholarship, etc., per George Bliss, Treas.....	100 00
	Wo. Aux., Diocese of Newark, for Julia Starkey Scholarship	63 00
	St. Thomas' Church, N. Y. City, Young Woman's Missionary Society, per Miss M. M. Halsted, for Scholarship.....	30 00
		312 36
July 2.	Miss Daves, Baltimore, Md., for Mary Wyman Scholarship.....	75 00
18.	Wo. Aux., Trinity Church, Columbus, O., per George Bliss, Treas.....	27 77
	Wo. Aux., Missionary Union, Detroit, Mich., per George Bliss, Treas.....	10 00
	Christ Church, Canaan, Conn. (S. L. Lenten Offering), per George Bliss, Treas., for Junior Aux. Scholarship	15 00
	St. Thomas' Church, N. Y. City, Missionary Society, per Mrs. Barker, Treas.....	1 00
	Zion Church, Charlestown, W. Va., Mexican Aux., per Miss Alexander, Treas., for C. E. Ambler, Scholarship	15 00
		143 77
Sept. 10.	Newtown, Conn., Junior Aux., per George Bliss, Treas., for Junior Aux. Scholarship.....	5 00
	Wilton, Conn., Junior Aux., per George Bliss, Treas., for Junior Aux. Scholarship.....	1 50
	Watertown, Conn., Junior Aux., per George Bliss, Treas., for Junior Aux. Scholarship.....	5 00
	Watertown, Conn., Specials, per George Bliss, Treas.....	8 50
	Watertown, Conn., Miss H. B. Porter, per George Bliss, Treas.....	5 00
		25 00
Oct. 10.	Zion Church, Charlestown, W. Va., Mexican Aux., per Miss Alexander, Treas., for C. E. Ambler Scholarship	15 00
24.	Mission of Archdeaconry, Norwich, Conn., per Mrs. Barker.....	1 50
		16 50
Nov. 10.	St. Thomas' Church, N. Y. City, Missionary Society, per Mrs. Barker, Treas., for St. Thomas' Scholarship.....	31 00
24.	Miss McVickar, Holy Trinity Church, Philadelphia, Pa., for Natalie Scholarship.....	60 00
	Wabash R. R. Coupon, for Abel A. Kerfoot Memorial Scholarship	25 00
		116 00
Dec. 4.	St. Thomas' Church, N. Y. City, Missionary Society, per Mrs. Barker, Treas., for St. Thomas' Scholarship.....	9 00
10.	St. James' Church, Cambridge, Mass., Missionary Society, per Mrs. Metcalf, Treas., for K. K. Abbott Scholarship.....	40 00
12.	St. James' Church, Roxbury, Mass., per Miss Chase, Treas.....	5 00
19.	Grace Church, Mt. Airy, Pa., S. S., per C. W. Bayard, Supt., for Bishop Stevens Scholarship	10 00
22.	St. James' Church, Cambridge, Mass., per Mrs. Metcalf, Treas.....	5 00
	Mrs. James S. Biddle, Philadelphia, Pa.....	5 00
		74 00

EDWARD R. SATTERLEE, Treasurer.

67 AND 69 WILLIAM STREET, NEW YORK,
January 1st, 1895.

713 63

\$3,827 18

ADDITIONAL AMOUNTS RECEIVED BY MR. FORRESTER.

FOR THE GENERAL WORK.

June 6.	Church of the Incarnation, N. Y. City, Missionary League, per Miss Lawrence, Treas.....	20 00
June 11.	Mrs. Edward Abbott, St. James' Church, Cambridge, Mass.....	100 00
July 23.	Member of Grace Church, N. Y. City, per Ladies' Central Committee	100 00

220 00

FOR THE M. J. HOOKER MEMORIAL SCHOOL.

April 12.	Church of the Incarnation, N. Y. City, Montgomery Memorial Society, per Miss Hyer, Treas.....	80 00
May 1.	Mr. A. Rapelye, Newtown, L. I. (for magic lantern).....	50 00
31.	Miss Jarvis, Brooklyn, Conn., for Junior Aux. Scholarship.....	10 00
July 3.	Wo. Aux., St. James' Church, Cambridge, Mass., per Mrs. Metcalf, Treas., for K. K. Abbott Scholarship.....	40 00
17.	Church of the Incarnation, N. Y. City, Montgomery Memorial Society, per Miss Hyer, Treas.....	15 00
Nov. 6.	Wo. Aux., Mass. (Grace Church, Newton, \$3.00), per Miss Storrorow, Treas.....	22 10
9.	Wo. Aux., Mass., per Miss Storrorow, Treas.....	15 00
18.	Mrs. Greenleaf, St. James' Church, Cambridge, Mass.....	100 00
25.	Chorister of St. Mary's Church, West Philadelphia, Pa.....	6 00
23.	Members of Zion Church, Philadelphia, Pa.....	50
Dec. 2.	Mr. Peel, St. Andrew's Church, West Philadelphia, Pa.....	15 00
10.	Wo. Aux., St. Paul's Church, Camden, N. J.....	2 00
26.	Member of St. Martin's-in-the-Fields, Wissahickon Heights, Philadelphia, Pa.....	5 00
	Miss Anna P. Stevenson, Philadelphia, Pa.....	10 00
	Church of the Incarnation, N. Y. City, Montgomery Memorial Society, per Miss Hyer, Treas.....	10 00
30.	Members of St. Ann's Church, N. Y. City.....	144 00
		2 00

526 60

\$746 60



ST. MARY'S SCHOOL, SPOKANE, WASHINGTON.